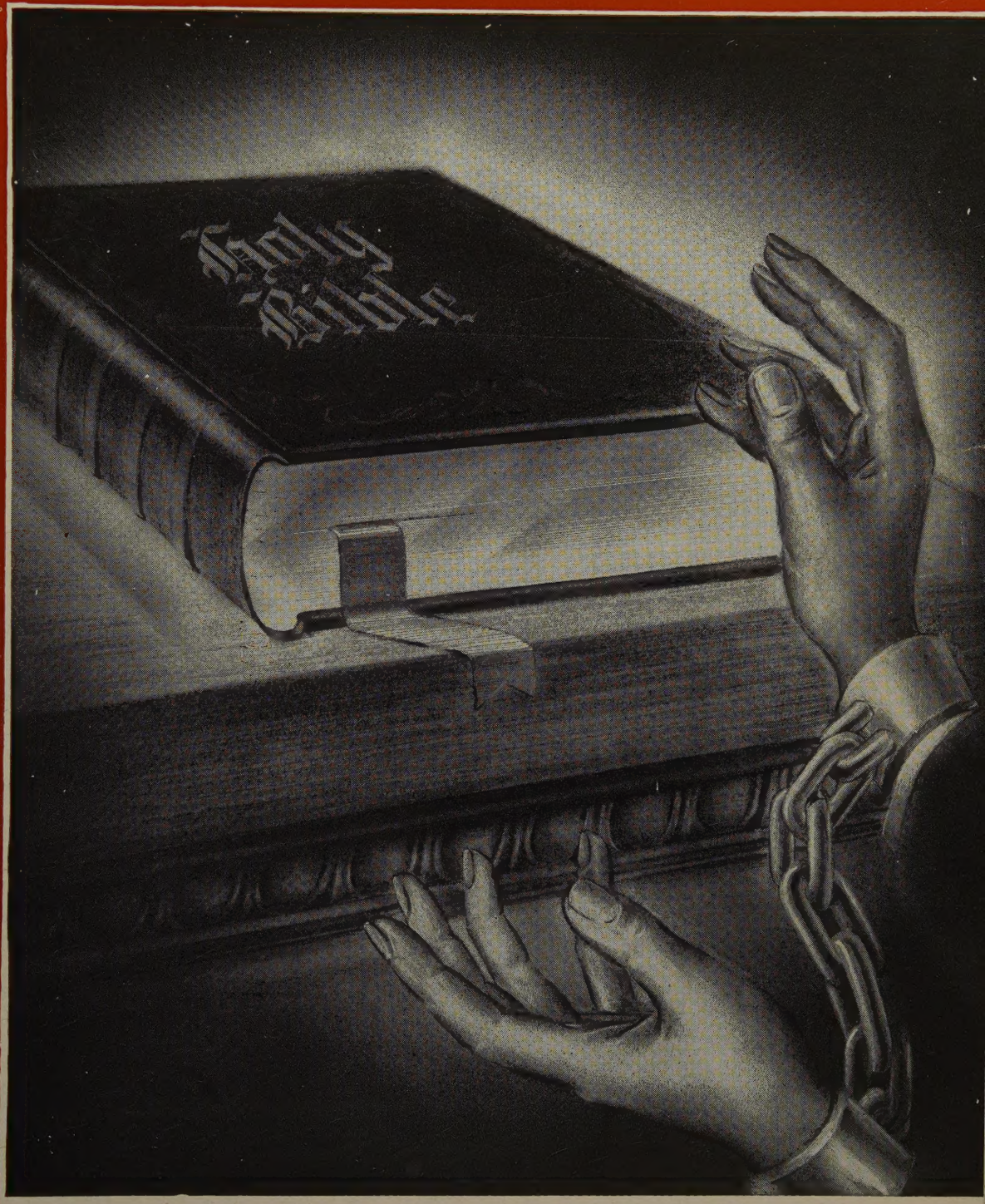
The Pastor

OCTOBER • NINETEEN AND FORTY FIVE



.... AND THE PEOPLE PERISH

The Pastor

DEDICATED TO THE MINISTER'S WORKSHOP

WOODROW GEIER • *Editor*

OCTOBER 1945 • VOLUME 9 • NUMBER 2

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THE COVER: The issue of pulpit freedom is dramatized in this month's drawing by Robert A. Eckhart, young Nashville artist, whose work never fails to receive commendations of readers of THE PASTOR. Eckhart designed the September cover, "And They Shall Beat Their Swords into Plowshares. . . ."

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EDITORIAL

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away. . . .

And I John saw the holy city, new Jerusalem, coming down from God out of heaven. . . .

IN Plato's *Republic*, Socrates says that there is perhaps an ideal city in heaven which men must envision—a city by whose standards men must order their lives—if they are to achieve the good society on earth. In *The City of God*, St. Augustine says that the Church foreshadows the heavenly city and is a part of it.

From the first century until now, Christians have seen this heavenly city, have declared their faith in its eternal existence, and have endured all perils involved in their loyalty to it. John, who suffered on the Isle of Patmos for his faith, endured because he saw this ultimate community, a community forever judging and forever inspiring the community of earth. Because he saw the Eternal City, he could see earthly society as it really was. John learned to identify the evils of his time. For John, the human struggle made sense. He learned to look forward instead of backward, and he called upon men to declare themselves for or against the New Jerusalem.

The lesson for our time seems clear. We, too, must see the new heaven and let it rule our wills if we are to have the new earth. When the new heaven dominates our dreams, we shall strive mightily for the new earth. Two cities, the New Jerusalem and Vanity Fair, are bidding for our allegiance. We cannot have the New Jerusalem as long as in cowardice and slothfulness we live after the fashion of Vanity Fair.

We hear much nonsense about a new world order these days. Men talk of conferences and armies and atomic bombs and new manipulations of power, but seldom of new order in our personal lives. Usually the responsibility is placed remote from the individual, and usually it is assumed that the individual *wants* a world wherein dwelleth righteousness. But pastors, who have the audacity to preach about sin, know differently. It is clear that men want a nice, prosperous world, with no more war, but it is doubtful if we are yet interested in a new society. No, we crave a cheap salvation. We want brotherhood, but we do not want to treat other men as brothers. We want economic justice, but we do not want to relinquish the privileges which cause us to exploit the other fellow for our gain. We—Americans especially—are scandalized when pastors preach of repentance, and we very much doubt that we are in the prodigal's pen eating the husks.

But new world order, we ought to know, begins in the hearts of individuals and the Church very much needs to proclaim a message like this: Would you achieve a decent world order? Then put your lives in order with the purposes of God. Would you get rid of slums? Then rid your minds of slum thinking. Would you obtain freedom from fear? Then cease your worship of the material things that make you fearful lest you lose them. Would you be politically free? Then seek through the grace of God a freedom from the tyranny of false desires and false loyalties.

That men in our time would let the new heaven rule in their hearts would be, admittedly, a miracle—and we have grown used to rejecting the very possibility of miracles. Oh yes, we are ready to accept any miracle of science, but in things of the spirit modern men are without faith in a Valley of Dry Bones.

The question persists: What can save us?—more science?

Well, we have used our science to obliterate our fellows (at Brussels, Coventry, London, Berlin, Hiroshima). Science has made it possible for us to use the basic power of the universe—to destroy ourselves. Yes, we are in a "strange new land," as the editorialist in *Life* put it. But we are the same old men, standing undisciplined and selfish at the controls of scientific power, and the ways of the new heaven do not rule our wills. That is why we are afraid at the end of the war. We know that we can travel five hundred miles an hour, but we cannot overcome the Old Adam who travels with us. And the Old Adam has caused the bright, new age of our hopes to end in violence and shame.

More science? There is an uneasiness about science now. One of Dostoevski's characters said wistfully: "It's magnificent . . . this science! . . . And yet I am sorry to lose God!"

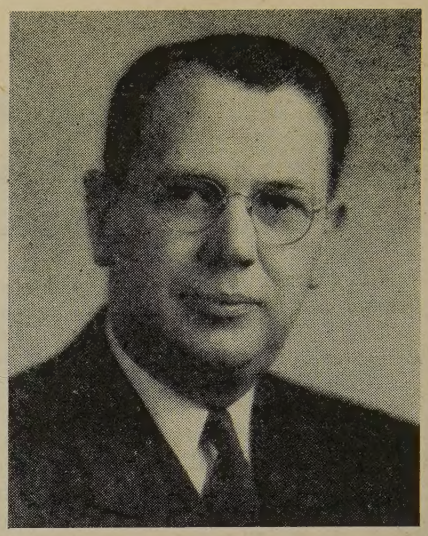
Sorry to lose God! What was once a mild wistfulness in the nineteenth century may become in our atomic age a cry out of the depths. Perhaps the realization of the power available to us will make us humble again before the Throne of All Power. Perhaps, humiliated and conscience-stricken, we shall seek to order our lives after the demands of Him who has ordered the atoms as well as the stars in their courses. Perhaps our fear will quicken hope. We may learn to expect a miracle; for nothing less than a miracle of faith will save us from our folly. Nothing less than an incredible vision of the City of God, and an incredible loyalty to its order, can bring us to want a righteous order and give us the will to work for the new society. For men now, the choice is the New Jerusalem or the underworld. At last we must decide between Him whose kingdom is eternal and him whose kingdom is death.

Finally, it remains for the Church to proclaim this alternative in all the wild areas of modern life where men, in blasphemous denial of the power of God, insist that "You can't change human nature." The Gospel of Christ refutes this shallowness. Can't we hear Him saying to the modern Church, *O ye of little faith?*

But the final duty of individual Christians is to order our lives as citizens of the Abiding City, so that men seeing the devotion of our citizenship will fix their hearts on the Christian order too. This is the difficult task; for it requires the renewal of inner resources daily—the growth in the likeness of Him whose sacrificial life and death are still the source of salvation for us all.

Conversion Is Not Dated

By CHESTER A. McPHEETERS



The pastor of Metropolitan Methodist Church, Detroit, Mich., interprets Christ's instruction to the disciples (Matt. 18:3) as the timeless and universal call "from a self-centered life to a God-centered life."

WHEN a preacher announces as his text the words of Jesus, *Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven,* he is presenting the central theme of the Christian Gospel. If he maintains the mood of his text, he will speak with positiveness and with a sense of urgency. Conversion is mandatory, according to Jesus. The one way into the Kingdom of God is by this strait gate.

Judaism, the religion that Jesus knew and with which he was racially identified, was one of law and ceremony. It could be taught in the synagogue. It could be inherited intact from generation to generation. According to the Pharisees, Judaism was a religion of established doctrine and ecclesiastical practice to be accepted literally and preserved unaltered. If one believed its doctrines, observed its rituals and its holy days, and defended its institutions, he was orthodox and in the fold.

But Jesus, with significant insight, realized the insufficiency of a religion that laid no great absolute claims upon the moral conduct and social action of its believers. He quoted Moses, because He accepted those fundamental teachings which Moses gave. But He added to them new and living interpretations and applications. He knew that religion is an individual experience; hence he thrust through the doctrines and the traditions of an ancient and worthy faith, and announced *Ye must be born again.* That, he emphasized, is the basic requirement of true religion.

From the Christian viewpoint, then, religion is life—a new life. It is as if God created of each man a new man, and placed him here to live in the world but not of the world.

Every great encounter with Jesus Christ gave birth to a new life. He found Simon, an unknown fisherman, and called him to a great commitment in life. The result?—Simon was transformed from a vacillating, unpredictable follower to an aggressive, courageous leader of rock-like faith and stability.

Mary Magdalene, with her unwholesome reputation and cheapened life, met Jesus. Under the influence of his kindness and goodness, she became a pure and holy woman, worthy of the high honor which came to her later when she was the first to announce that her Lord was risen from the dead.

Nicodemus visited Jesus one evening. How long they discussed religion, or what questions were asked and answered, we do not know. But finally, Jesus lifted his hand as if listening to another voice. He said, *The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.* Nicodemus, puzzled by the mystery of this word and its doctrinal implications, walked home under the stars, saying to himself, Did not my heart burn within me, as we spoke together? The master of Israel that evening came to know, for the first time, religion as a personal and conscious experience.

Of all the men converted to the Christian way, the most dramatic is Saul of Tarsus. Of himself he wrote that he was *an Hebrew of the Hebrews; as touching the law, a Pharisee.* Thus he witnessed to the deep devotion which he had given to Judaism. But one day, on his way to Damascus, he was suddenly stopped by a dazzling light and a commanding voice. He cried out *Lord, what wilt thou have me to do?* That blinding moment Saul had his great encounter with God. A new life began. The passionate devotion which he had given to the faith of his fathers was now completely transferred to his new-found faith.

These personal experiences attest the transforming power of Christ and his gospel. The New Testament records his teachings, but more particularly furnishes a gallery of portraits of those who had been lost but were found, who had been dead but were raised to life again.

Man's greatest need is conversion. He is made for fellowship with God. But, having broken that fellowship, he feels estranged. He is conscious of a barrier between himself and God. He has sinned. He lives contrary to God's purpose for his life, and denies the true intention for which God has created him.

Man has walked out on God, just as the younger son walked out on his father. The sin of the prodigal son was not his *riotous living.* He chose to leave his father's home, and, so long as he preferred to remain away, his sonship was severed. Homesickness made him long to return. Disillusionment and disappointment disturbed him deeply. But there was no peace of mind nor contentment of soul until the day when he said to himself, *I will arise and go to my father, and will say unto him, Father,*

I have sinned against heaven, and before thee. At the moment the young man agreed within himself to turn about, and return to his father, he felt forgiven and restored. All fear was gone. He was free. Conversion is that—turning from one's self to the father—and it is the one way the family may be reunited and the fellowship restored.

Augustine for years sought satisfaction in the philosophies of Greece, in the sports of the Roman Colosseum, and in the religions of his day. Nothing met his need until that day in Milan when he, thirty-three years of age, was introduced to the Christian teaching by Bishop Ambrose. As he later walked in his garden, a voice said "Take up and read." Augustine opened the Christian's Bible, and there found that which caused him to write, "My soul was restless until it found peace in Thee, O God!"

The supreme purpose of religion is to restore man's fellowship with God. The validity of every religion is tested by this question: Does it bring man into personal and intimate friendship and fellowship with God?

Christianity meets that test. Conversion is the experience which validates Christianity.

Is it not strange, then, that the Church, the institution to which Christ entrusted this teaching, should gloss over or deny the necessity of the experience of conversion? Long ago John Wesley expressed fear that the Methodists should come to exist only as a dead sect, having the form of religion without its power. And such modern writers as Richard S. Emrich and Elmer G. Homrighausen express the same fear. Emrich says in his book *Earth Might Be Fair:* "It is not popular among most moderns to speak of the necessity of conversion, because . . . man has had great confidence in himself and his essential soundness—a belief which makes conversion unnecessary. . . ." [1] And in *Choose Ye This Day,* Homrighausen warns: "A world that is getting better by gradual means is a world that needs no conversion. In fact, when Christianity accepts this doctrine of progress it soon makes itself at home in the world, and as a result relaxes its vigilance and urgency, softens its radical nature, and tones its demands down to suit the times." [2]

The Church must remember that its primary allegiance is to Christ. He alone has the authority to define the conditions by which man may enter the Kingdom of God. For the Church to modify those conditions is for it to prove unworthy of the mission entrusted to it, and to betray the individual and the society which God seeks to form.

Man needs conversion. No substitute has yet been found that will do for men what conversion did for Paul and for John Wesley. Some things man can do for himself, but he cannot save himself. He knows not how to unlock the doors to the hidden resources of his spiritual life. He cannot break the habits to which he has become victim. He may cease reciting one creed, and memorize another; he may turn to the meticulous observance of religious rites and ceremonies; he may garb himself in new religious trappings; but these will not touch him at the center of his life. Man needs an altered heart. The motives of his life need to be cleansed. He needs a new will—the Divine Will. He needs to turn from self to God. He needs conversion.

God stands at the threshold, saying: *Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.* An instinctive impulse causes each one to move to open the door. But self stops him—"Be not too hasty. Consider what it will mean to open that door to Him. Be sure you know what this will cost you."

Then the inward struggle begins. The intellect poses questions which will not be answered. The will resents the new Master and cries out, "Thou Son of David, what have I to do with Thee?" The habits, deeply grooved, form breaches against the divine invasion of the mind and soul. Man's inner life becomes a battleground. Jacob wrestled all night. He was crippled, but he came to possess a new name, a new spirit, and a new outlook upon life. Saul was blinded, but he was made a new man with a new purpose and a new Master to serve.

God does not impose himself, nor force his way into any life. But He will be met. His claims must be considered. He must be accepted or rejected. Man must either march toward God and the Kingdom of Heaven or turn away sorrowfully and follow his own way to destruction.

Conversion is simply a turning from self to God. It is not dated as though belonging to an ancient thought form. Jesus did not say *Except ye be converted* just to those of the first century. They were not merely being called from Judaism to Christianity, from paganism to righteousness, from darkness to light. They were being called primarily from a self-centered life to a God-centered life. And that need and call is universal.

Conversion brings that experience of restored fellowship with God which creates a new heart within a man, and restores a right spirit within him. He lives from new motives, toward new objectives. Life's values are then arranged in their right order: *Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.* His primary citizenship is transferred from this world to the eternal world. He progressively views all life from God's viewpoint.

Thus Richard S. Emrich describes the meaning of conversion: "The world will not be changed, and yet strangely, it will be different, new. No longer do you see it as your world, but as God's world. That neighbor of yours, whom perhaps you heartily dislike, is transformed into a brother for whom Christ died. . . . No longer do you 'stand over against' your neighbor, primarily concerned with your rights. No longer are you just a 'jostling ego.' Rather you see yourself from above, one member of a vast world of men for which Christ has a will. And you know that he can only reign if you keep your place, renounce your pretensions, and set out to reconcile man to man because you yourself are reconciled to God. What a noble thing is dependence!" [3]

[1] Richard S. Emrich, *Earth Might Be Fair* (New York: Harper & Bros., 1945), p. 94.

[2] Elmer G. Homrighausen, *Choose Ye This Day* (Philadelphia: Westminster Press, 1943). p. 37.

[3] Emrich, *op. cit.*, p. 103.

If I Were Going

The pastor of South Methodist Church, Manchester, Conn., discusses the meaning of seminary years in one's ministerial career.

THIS autumn several hundred young men of the Methodist Church are entering theological seminaries for graduate training as ministers. The three years which will follow before the theological degree is granted will be in many respects the most significant years in their ministerial careers.

For better or worse, every minister is marked by his seminary experience. It was said, for example, that at one time all graduates of the Boston University School of Theology could be distinguished by a characteristic twisting of their forelock, a habit acquired by sitting in the classes of Dean Albert C. Knudson. And students of Drew Theological Seminary have in good humor been recently called "Hough-wits," because of the predominant influence of Dean Lynn Harold Hough. The real markings left by seminary training are, of course, much deeper than this.

The seminary grants each minister an unparalleled opportunity for concentrated study and research in the field of his calling. Through the creative talent of professors, special lecturers, visiting preachers, and outstanding ministers in the community, and through the stimulus of books and religious journals which every theological library offers, the minister will live for three years in an atmosphere overflowing with resource material for an effective ministry. Then, too, for most theological students, these years will be singularly free from the annoying and distracting matters of church routine and conference activity, which in subsequent years will cut in so heavily on their schedule of study and sermon preparation.

Perhaps the most important contribution of the seminary is the opportunity for the minister to make the friendships which last through the years. Friendships, on the one hand, with professors. The debt seminary men owe to their teachers as friends is, in many instances, far greater than the debt they owe them in terms of classroom lectures, though that debt is great. There are, too, the friendships with classmates, or those in the classes just ahead or behind. These friendships become the joy of the minister's life, though in coming years friends may be separated.

How shall one then make the most of these years? What would some of us do, or not do, as the case might be, if we had the opportunity of going to seminary again? One can, of course, speak only for himself but these are a few of the directives which I believe I would follow could I once again register as a junior in a theological seminary:

I would choose my seminary with independence and care. Though my financial status would enter into the picture, I would not choose the seminary on the basis of what it would offer me in the way of scholarships, a charge, or other material benefits. He gets off to a bad start in the ministry who makes his registration in seminary a commercial affair. Though I should be strongly inclined to register in the seminary from which my father graduated, yet that fact alone would not be decisive. Some men would be more successful in the ministry if they cut off sharply both from their father's seminary and his conference, thus becoming more self-reliant and less dependent upon family contacts and connections. The same should be said about choosing the seminary of one's minister, or of the minister most influential in guiding him toward his decision to enter the ministry. One should choose his seminary in terms of intellectual and religious standards. The faculty is far more important than the comfort of the dormitories. The record and standing of the faculty in the modern religious world should be the decisive factor.

I would enroll prepared to work hard and steadily on my subjects. It has been said that "it doesn't take much of man to be a Christian, but it takes all there is of him." This is certainly true of the ministry. More than ever, the ministry is a full time job. If the minister doesn't learn to work hard and earnestly at the seminary, he will certainly flounder and fail as he tries to meet the demands of the subsequent years.

Because of the importance of concentrating on my subjects, I would avoid as long as possible while in seminary, at least during the first year, the acceptance of a preaching appointment. This for two reasons. One's entire career is to be spent in the church and its work. For most ministers these three years, and they alone, will be devoted to classroom study. The student pastorate is bound to be a distraction. In seminary, one is preparing to serve a half dozen or more congregations. If he over-emphasizes the task of student preaching, he neglects all of his future parishes. Then, too, the minister ought to have his Sundays free, at least during the first year in seminary. After seminary, through all of his career, except during the vacation month, he will be tied to his own church and pulpit. Every minister ought to have at least one year to hear other ministers; and always there are outstanding ministers in the vicinity of a seminary, or who come to the seminary chapel.

I would enter seminary in a receptive mood, as a learner and student. Many a theological student is very unhappy his first year in seminary because he fails to find the dean and faculty as modern, fearless, and forthright as he believes every minister of the gospel ought to be. To say that the student entering theological seminary should have a positive attitude

to Seminary

By W. RALPH WARD, Jr.

toward the situations he finds in the seminary is not to deny that there are some seminaries in the Methodist Church today which need a good block-buster placed at their very center, or to deny that some professors are ultraconservative and own stock in General Motors, or Bethlehem Steel.

Every seminary has its moss-back professors, who wrote their lectures in 1908 and have not revised them since; but such men are in the minority. From these, the theological student can learn things which he will need in the days of his active ministry. There are administrative and classroom situations in every seminary which can be improved, and are being improved, through pressure by the student body. These improvements come, though, through those who first gain an appreciation of the seminary and its traditions; and then, in the freedom of thought and action which student government allows, take the next steps. Most of us out in the ministry look upon the faculty we so criticized in seminary days much in the light of the young man who at thirteen was disgusted with his father's stupidity, but at twenty remarked that he was amazed at how much the old man had learned in seven years.

I would seek to determine as soon as possible whether I would dedicate my life to the pastoral ministry or to teaching. Some men with a special aptitude for research and study, though they expect to remain in the pastoral ministry, ought to be encouraged to work for the Doctor of Philosophy degree.

Most men, however, who expect to follow the career of the local church do not need the doctor's degree. Many students in seminary miss the mark by deciding to study for the doctorate. They spend three or four of the most important years of their life in the seminary, only to miss years of very profitable experience in the field which they will serve. If they intend to teach or to enter certain other fields of administrative work, the doctorate is, of course, indispensable; and if after consultation with their faculty advisor, they register for it, they ought to turn their backs as much as possible upon the demands of the local parish until that goal is reached. Modern church demands are tending to cut down the years of a minister's effective service.

I would not get married. I believe that every candidate for the ministry should have at least one year, if not his entire seminary career, out of the way before marriage. A man can give more concentrated attention to his studies without the responsibilities of home and family life. Furthermore, without these same responsibilities, the minister is free to make certain decisions affecting his entire career. If the problem of support for the family takes a prior place in the life of the theological student, much of the value of seminary is bound to be forfeited.

I would look upon my years in seminary as an opportunity for experimentation in human relationships. I would give my major attention, as I have suggested, to the classroom and its demands. But I would save a good share of my time for getting acquainted with people. The first Sunday after I entered Boston University School of Theology, I spoke with a group of fellow students on the wall of Boston Common, alongside a score of soap-box orators. Such an experience is unforgettable.

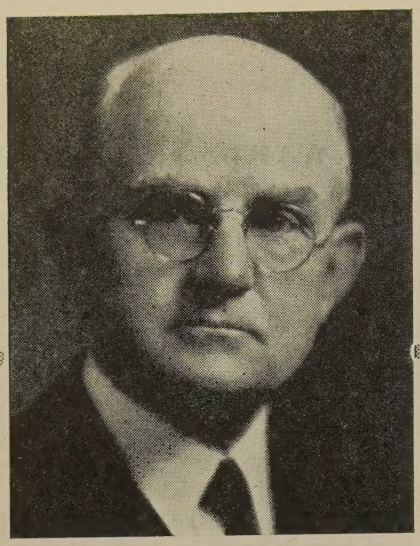
It is a good thing, also for him to attend the theater, perhaps even to get a part in the chorus at the opera; to visit the labor hall and listen to the debates, to get a picture of democracy at work firmly planted in his own mind; to attend a socialist rally or communist mass meeting; and to visit in the homes of the highly educated and cultured people who so frequently extend their hospitality to students in seminary.

Seminary days are good days to learn how other people worship. One ought to go with Catholics to their midnight mass on Christmas Eve, with Jews to their feast of the Passover, and with Episcopalians to their Tre 'Ore service on Good Friday. He ought, also, to attend some of the evangelistic preaching services which take place in city missionary halls and on street corners. Being a minister in the modern world is no parochial affair. To be effective, the minister needs to know life and what throbs at the center of it; and the only way to know is by living close to people.

Finally, if I were going to seminary again, I would make the years there a period for the cultivation of specific religious habits. I would attend faithfully the chapel services, not just because "so-and-so is preaching today," but as an experience of worship. (That is what you will be pleading with your people to do in relation to their Sunday worship in years to come.) I would join devotional groups with my classmates, and I would cultivate the practice of private devotions through the use of the best devotional material.

On Ash Wednesday just one year ago, I was visiting in Yale Divinity School. An announcement on the bulletin board stated that on the morning of Ash Wednesday a Communion service would be held at 6:00 A.M. in the chapel. I went to the service. The chapel was crowded to the doors, and students were kneeling on the concrete floor halfway down the adjacent hall. The service of the Prayer Book was read. There was no choir and no sermon, but a deep mood of reverence and prayer pervaded the atmosphere.

Seminary days offer to every student for the ministry experiences of worship of that sort, experiences which feed one from the deep springs of spiritual strength. If I were going to seminary again, I would take special pains to avail myself of every one of them.



Research for

By J. M. ORMOND

Upon the rural minister, declares the author, rests the obligation to reinterpret to a changing rural society the vigorous gospel of the Christian Church. Dr. Ormond, who is professor of practical theology in the Divinity School of Duke University, Durham, N. C., discusses areas of research and experimentation open to rural pastors.

THE title of this article, treated with completeness, would be a suitable one for a sizeable volume. The reader should know at the beginning that, for lack of both space and competence, I shall limit this discussion to certain areas which seem to offer the rural pastor promising rewards for research and experimentation. These areas lie in two fields: that of *discovering and defining the distinctive mission of the rural church in the present day of revolutionary changes;* and that of *developing effective patterns in methods by which the distinctive mission may be achieved.*

Ministers who served rural churches in America during the past half century or more, when the migration movement from rural to urban areas was making drastic changes and often tragic conditions in rural communities, deserve universal respect and gratitude for the patient, heroic service they rendered. The value of their service is far greater than has been generally recognized. They did their work with dwindling leadership reserves, diminishing material resources, relatively low incomes, antiquated physical equipment, and ungratified yearning for deserved recognition.

If these pastors had one weakness more obvious than others it was their lack of discovering and revising the distinctive mission of the Church under changing conditions, and of keeping the mission clearly before them. Whatever may have been the reasons for such failure, it can now be seen that they lived through a very important period in American life without an awareness of their changing responsibilities. They went about their work in much the same way as did their ministerial fathers. Both the message and the methods of earlier ministers were followed in a period of rapid and radical social changes.

Since the United States is in the aftermath of war, even more violent social upsets are to be reckoned with. As we look into the days ahead and see nations engaged in the important effort of maintaining a just and permanent peace, it is obvious that the rural church, along with other social institutions, will be forced to re-think its mission and readjust its methods. The principles contained in the Christian gospel by which man may live at his best need no revision, but the interpretation of them and the application of them should change with each succeeding shift in human needs.

The Church's Mission

The minister who serves rural churches today and in the days immediately ahead may hope to succeed only when he can discover the *distinctive mission of the Church* in a new and different kind of world. In his effort to become intelligently acquainted with human conditions and relationships and to interpret the mission of his churches in terms of actual conditions, the rural minister will find many doors open for fruitful research. Four such opportunities will be mentioned here.

Rural health constitutes one of the serious problems of the nation. The *Report of the Southern Rural Life Conference* states: "The lack of physical fitness revealed by rejection of a million selectees out of the first two million called for examination, has alarmed the country." Works and Lesser, in *Rural America Today*, say: "More than 1,300 counties, with a total of 17,000,000 inhabitants have no registered general hospital. . . . Only 423 counties in the U. S., nearly all of them predominantly urban, maintain publicly supported hospitals."

Because of a lack of medical and hospital facilities, a lack of appreciation for better health, and a lack of financial resources with which to obtain modern medical care, the health problem is vastly greater in rural than in urban areas. The government has attempted to give certain types of relief. Private endowments have in some instances been beneficial.

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What is the responsibility of the Church? I do not think the Church should carry the total responsibility for a rural health program, nor do I think such a program should be entirely secular. Spokesmen for the Catholic Church have said: "Only with the aid of a rural health program can a Catholic rural welfare program under present social conditions, achieve its immediate objectives and conserve its ultimate purposes." But I do believe that an alert rural minister should acquaint himself with the health conditions of his people, with the types and extent of diseases existing. He should study the effects of illness upon the economic, cultural, and religious life of his community. He should be moved by the same compassion Jesus had for sick and suffering persons and should attempt to interpret Jesus' attitude to a modern world by utilizing every source of relief and prevention, and by co-operating with all agencies available for conserving human life and energy. The Church has a mission here and the rural pastor should find it.

Another problem of staggering proportions is *rural education.* Sickness, poverty, and ignorance—in a vicious triangle—constitute formidable enemies of the Christian Church. Whenever these three evils prey upon human life, the Church languishes. To whatever degree they have been eliminated, the Church has gone forward in moral and spiritual achievement.

That educational privileges of rural children are not equal to those of urban children is so well and widely known that there is no need here to labor the point. Recent data coming from the selective service examinations reveal a startling amount of illiteracy among the youth of America, especially in rural areas. The authors of *Rural America Today* are responsible for the following shocking information: "The average expenditure per pupil in rural schools in a recent year, was $67.40, in contrast to an urban expenditure of $108.25. . . . Rural school buildings constitute eighty-eight per cent of the total number but represent only thirty per cent of the total plan value. Approximately $2,000,000,000, or $154.00 per pupil, is invested in rural schools, in comparison with $4,700,000,000, or $355.00 per pupil, in urban schools."

The rural church has not only the right but an obligation in the field of education. It possesses a divine commission to teach all nations. A challenging door of opportunity to find and to fulfill the Church's educational mission is open to the rural minister.

Now that the war has formally ended and the governments of the world are seeking to establish an international organization for justice, liberty, and peace for all peoples, the small and the large nations alike, the principle of *co-operation* has come to possess new meaning. This is definitely a Christian principle, all too long neglected even by the Church itself. Competition as a stimulus to business and to national prosperity is now under serious question. *Co-operation* is the popular word not only in religious circles but in industry and politics. The newer, and more true, interpretation of Christianity with reference to the Kingdom of God possesses far-reaching ramifications in human relations. In achieving the best in human life, co-operation is a safer and surer principle than competition.

What a chance the rural minister has today to give new meaning to this accepted principle of the Christian gospel! Tolerance and co-operation between rural churches should take the place of former rivalries and conflicts. Producer and consumer co-operatives, which in many places have been largely sponsored by the Church, may, in this day, furnish the rural pastor a new and effective instrument for service, if only the co-operatives can be kept in line with the Kingdom of God idea.

At no point is there greater urgency for co-operation than in the matter of *racial harmony.* The formidable enemy of racial harmony is the attitude expressed in a relatively new word, *racism.* Racism is a belief in superior and inferior races which usually leads to action. It involves the persecution and economic subjugation of those who are thought of as inferior.

In rural America, where minority races exist, racism is a great problem. The Church has accepted the brotherhood principle as a creedal faith but has done little to apply the principle to actual racial relationships. Here is one of the areas in which the Church should perform its normal function of pioneering. Unless we can move toward racial harmony, we shall increasingly find ourselves in racial conflict. Ministers have a definite responsibility to keep posted on the causes of racial tensions that arise or may arise, and to secure such action as will tend to maintain racial harmony. They

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should seek to improve racial attitudes and group patterns of behavior, to introduce interracial goodwill and fellowship, and to teach people to rely upon divine guidance and vision for the consummation of a Christian community.

Methods of Administration

The new conditions in which rural pastors of the future will live and work furnish many fruitful opportunities for experimentation in and revision of *methods of administration.*

Although the whole structure of society has undergone radical changes during the past five to seven decades, few adjustments and revisions have been made in the traditional patterns of *rural church organization.* Some alert rural minister would render a valuable service to the Church if he would re-think and experiment with the present plan of the church school enrollment. Theoretically, we have held that the church school is the Church at school, yet in actual practice, it is not. Instead of assuming that persons who join the Church should automatically participate in the work of the school and share in its benefits, a distinct roll is made up of persons—church members and others—who *join* the school. By an aged custom in rural churches, the school enrollment is displayed on the wall in the church house, changing from Sunday to Sunday in accordance with attendance upon the sessions; and although it may include some persons who have not joined the Church, it is invariably much smaller than the church enrollment. "The church school" is the term used to represent the total educational program of the local church. If a church member fails, for whatever reason, to attend the regular sessions of the school, the school in some form should be taken to him. To have a church school roll excluding a church member emphasizes a distinction which should never have been made. Such a system "de-emphasizes" the importance of education. Worse than that, it often leads to divisions and even conflicts in the local church. If the Methodist Church continues its requirements that ministers report church school enrollment, all church members should be included or else the report should not be called "enrollment."

Rural church evangelism is at present in a chaotic state. In earlier days, the rural church could be counted upon to do its proportionate part in winning recruits by profession of faith. Although the old-fashioned revival, which was the major technique of the rural church in meeting its evangelistic obligation, has lost its former place of respectability, no adequate substitute has been put in its place. Even though almost all ministers of the larger denominations have "outgrown" the old methods, many rural people have not, as evidenced by their response to the same methods when used by the sects. Because rural people show obvious evidence of respect for the Church and for a religion which has some place for a sane, emotional expression, rural ministers have a wide-open field for discovering new and effective appeals and for experimentation in working out a combination of methods in parish evangelism.

There is also great need in most rural churches for *new techniques of worship.* No field is riper for cultivation by the wise minister, who is willing to study the entire process of public worship and to lead his people into more effective methods. Preaching is given the chief place of prominence in the program of the rural churches. In the church school, the class period has been thought to be the most important item. Congregational worship has not been duly appreciated and properly magnified. Those periods which might be used to best advantage to induce real worship have been taken up with what is usually referred to as "opening and closing exercises."

Rural churches for the most part have existed economically upon a low subsistence level. Part of this poor estate is owing to the poverty of rural people who do not receive their proportionate share of the national income. Much of the lean support of the rural minister and of the church program can be charged to poor *financial methods* and to a lack of adequate understanding of how rural wealth may be increased and more wisely used.

Any minister who deliberately sets himself to the duty of teaching rural people the Christian principles of ownership of land and how they are expected to relate themselves to such wealth as they control can perform financial miracles to the great relief of the rural church. Few farmers think of their land as constituting a moral obligation upon them to conserve its values and to use its fruits to serve human needs, except as they consider the needs of themselves and their families. They do not generally consider their land and accessories as a sacred trust but as a personal benefit. In connection with a proper exposition of these Christian principles, more emphasis should be given to the *motive* of supporting the Church and its program rather than merely to getting the money needed for the budget. Contributions then come to be a great blessing to the giver and will appreciably increase his gifts.

Pastoral Care in the Large Church

By RUSSELL L. DICKS

The chaplain of Wesley Memorial Hospital, Chicago, Ill., deals with the problem of co-operation between pastors and their assistants in large churches. Pastor Dicks was for several years an assistant pastor at Highland Park Methodist Church, Dallas, Tex.

THE further we progress in our study of pastoral work the more we recognize that it takes time, as well as skill and knowledge. As instruction in this field improves in the theological seminaries, there is no doubt but that the small churches served by our younger clergymen receive not only a greater quantity of pastoral care but that they also receive a better quality. That is, the parishioners are seen more frequently by the pastors and they have a better understanding of the spiritual needs of their parishioners than did the ministers who graduated a generation ago. I estimate that even with the inadequate instruction now offered, we are making it possible for our clergy to save ten years of blundering around while they learn to become pastors.

Having served as assistant pastor of a church of four thousand members, I am interested in the problem of the big church, although most of the teaching I do is pointed toward the problems of the church with from seventy-five to five hundred members. People are people whether they are in a small or a large church, and their needs are the same. The details of those needs, however, and the hesitancy with which they are revealed, vary considerably. The need for good pastoral care is greater in the large church (and by *large* I mean a membership of more than eight hundred), because there is the tendency to become lost in the crowd. The urge against being lost, the desire for recognition and attention, is the age-old problem of loneliness, which is one of the most common and vicious of all emotions within the human breast.

William James once said, "If you want to punish a man, ignore him." Many pastors feel that the way to overcome this problem is to organize activities, societies, clubs, to draw people into fellowship, to get them working for someone else, so they will forget themselves. I have never seen that happen. Some people are reached through clubs and societies, and certainly fellowship and friendliness is the core of the church. It is what all denominations have in common, but for the Christian that fellowship centers in the central figure of Christ, not in a group of people banded together to escape dismal boredom.

I have often called upon sick persons who had been very active in their churches so far as activities are concerned, but so far as having faith and courage to carry them through suffering is concerned, their spirits were utterly bare. We know that just being busy will not conquer loneliness. It will help but it will not relieve the deep hurt of isolation. Something more is called for and that something, we are finding, can be supplied through pastoral care, because isolation and loneliness are the yearnings that lead to fellowship not only with others but with God. Preaching in and of itself will not accomplish this union.

The large churches must have good preaching—that is essential—but they must have more than just good preaching. They must have good pastoral work as well. Otherwise, it is as if a sower cast his seed upon prepared soil but did not tend the growing plants, cultivate the soil, nor destroy the weeds and then come to the harvest wondering why the results were so poor. How are we to get good pastoral care in the large church, with demands upon the minister's time being what they are?

Pastors of large churches usually use assistant ministers. It is interesting to talk with ministers who have assistants and with those who are looking for assistants; it is also interesting to talk with the assistants. The stock statement one hears from the clergyman who serves as minister of a large church is, "I wish I could find an older minister, who is a good pastor and who does not want to preach." Assistant ministers complain that the pastor does not know how to use an assistant, that they are given chores to do, and that there is often an attitude of suspicion toward them. The difficulty lies in the lack of understanding of the pastoral task on the part of both the pastor and the assistant.

The pastor believes he must make those calls where there is greatest suffering: the calls upon the sick, the dying, and the bereaved. Whether this is true or not depends upon how jealously the pastor guards himself and his standing with his parishioners. To be sure there are a few persons, particularly members of the official board and selected saints, who feel that the pastor, rather than the assistant, must call upon them.

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When I served as assistant minister at Highland Park Methodist Church in Dallas, Marshall Steel, the pastor, and I called equally upon all who were members, and no one complained because I called rather than the pastor. I have come to feel that the only calls which the pastor, rather than the assistant, should make are the following: (1) the first call in bereavement. If the assistant has carried most of the ministry to the one who has died, then he may still make this call, but some time soon after the death the pastor must call; (2) upon the dying the pastor must call at least once, and preferably more often, even if the assistant calls regularly; (3) an early call upon new members. In a unique way the pastor symbolizes the church, especially to new members. Until he calls, the new member does not feel that he is accepted into full membership. All other types of calls may be made by assistants. Most pastors, however, will want to call once or twice a year upon the shut-ins, and in these days they should call periodically upon the families of the service men and women, especially upon those who have sons and daughters in foreign service. Assistants may make the routine calls—calls upon the sick, dying, bereaved, service families, shut-ins, new members, and prospective members.

Persons seeking pastoral counseling may be cared for either by the pastor or his assistants. To be sure, the person seeking help will often ask for a specific minister, usually the pastor, in which case the pastor will have to see the parishioner at least once. After that, he may suggest that the assistant should be seen, but it must be suggested carefully, lest the parishioner think he is being given a brush-off. For years, Dr. Henry Stafford at Old South Church, Boston, has had the Rev. Philip Guiles serving as an assistant upon his staff for the specific purpose of dealing with problems of pastoral counseling that call for greater skill and more time than Dr. Stafford has at his disposal. The Rev. Carroll A. Wise is now one of the ministers at Hennepin Avenue Methodist Church in Minneapolis. Carroll Wise has had years of special training that uniquely equip him for the task of pastoral counseling. How foolish it would be for Dr. Richard Raines, pastor of the church, to take time for counseling a person that Mr. Wise is specially trained to handle. Dr. Raines will not need to take long in talking with a person to know when special pastoral counseling is needed.

I am not suggesting that the large churches must put specialists on their staffs. There are few men available for such positions and besides this, specialization within the pastoral field would ruin the work. Each minister on a church staff should ring door bells just as each one should make calls upon the sick and carry on some office counseling.

Some ministers can work with men assistants and some cannot. Men assistants are hard to work with, especially when they have had as good training as the pastor, or, perhaps, better training. An assistant that is worth his salt will be ambitious, eager to make an impression, jealous of opportunities to preach—unless he prefers to serve as a pastor and has no ambition to serve as preacher. There are an increasing number of men in the seminaries who make such assertions, but the established clergy, especially the pastors of the large churches and the bishops, think such aims are ridiculous. What the future will bring by way of development in this field, we do not know. The point is that most men assistants are a threat to the pastor. This is not idle paranoiac imagination on the part of the pastors; if assistants are any good, they are a threat. Nevertheless, most of us do not do our best work when there is a threat working with us.

I do not mean to suggest that men assistants can never be used in the large church. There are many examples where they have worked effectively, but these examples are the exception rather than the rule. Of course, the pastor who has had repeated difficulty with men assistants should examine himself and his attitudes to see if, perhaps, it was through some fault of his that his assistants failed. It may be that assistants fail to work effectively because pastors have not known how to use assistants.

The large church has been thought of as a place for the young pastor to receive further training, after his seminary study to prepare him for work in his own church. In this respect, an appointment as assistant is almost a total failure. Work in a large church with its fine equipment, able leadership, excellent music, adequate budget, is likely to unfit rather than to fit a young minister for his ultimate work in the average, small church where these conditions are not found.

One answer to the problem of pastoral care in the large church is the use of women as assistants. Few women present the same emotional problems a man assistant does. We have found that an intelligent and *trained* woman can make the same calls that a man assistant can. In fact, it is easier to train women to use correct methods in pastoral counseling than it is to train preachers; for the temptation to use the method of preaching instead of the method of pastoral work is too great for most clergymen, especially if they are *effective* preachers.

We will soon be able to train women in the art of pastoral work at Garrett Biblical Institute in Evanston, Ill., in co-operation with the Wesley Memorial Hospital. Already the basic courses are being offered by the Rev. Frederick Kuether and me.

We will soon offer courses in supervised clinical pastoral work where the real training takes place. The teaching techniques are known, the material and the clinical field are available, and there are many women interested. With the increasing trend toward large memberships, pastors are overlooking one solution to their problems when they fail to recognize that women can do effective pastoral work. The next step, for both the large and small church, is to inspire, train, and encourage *selected* laymen to do pastoral work.

Pastoral Preaching

By NELS F. S. FERRÉ

In the last article of his series on "Preaching the Christian Faith," Dr. Ferre writes of the preaching ministry as "the most awful and the most joyous of experiences." He is professor of Christian theology at Andover Newton theological School, Newton Centre, Mass.

TEND the flock of God which is among you exercising the oversight not of constraint but willingly according to the will of God.

This is both the joy and responsibility of pastoral preaching. It involves particularly three areas of the Christian life: intimacy, holiness, and divine guidance. Pastoral preaching is preaching neither for God nor unto God but with God in the midst of the people. It is preaching in the Holy Spirit as a sub-shepherd until the Chief Shepherd shall be manifested.

Intimacy is a genuine mark of the Spirit. We shun the warmth of intimacy because our lives are islands. They are isolated by distrust of one another and of God. We distrust God because trusting costs too dearly. Our distrustful self is terrified by God. God is terrifying because we do not have a broken spirit, a spirit, as Moffatt puts it, *with its evil crushed;* because his faithfulness humiliates our faithlessness; because his purity shows up our impure hearts; because his humility rebukes our pride; because his outgoing compassion judges our insucking self-regard; because his healing love only haunts our sensitive self-concern. Therefore, we resent as nearly blasphemous even the thought that we should be intimate with God.

We prefer our isolation. We say to God: "Come not here unless Thou bring good tidings." We pray that God should bless us, be with us, prosper our work, although full well we know that our prayers are turned the wrong way around. Or if we do not know, the deepest reason for our not knowing is very likely that we resist knowing what is obviously Christian. When we bless God, are with God, pray to be kindling wood on the altar of his will, we pray aright and need never worry about what will happen to us. For good or for seeming ill, for blame or for praise, for healing or for hurting, we shall be blessed; we shall find God with us; we shall find our work succeeding in his way, even though it may seem a failure in the eyes of everyone else. We say, "God love you," while we naturally should say, "Love God!" There is no question about his love, but great question about our trust in it.

Intimacy with God is a genuine mark of the Spirit. The saints cry "Abba Father." Pastoral preaching requires of us that we ourselves be shepherded by the Chief Shepherd who knows his sheep and calleth them all by name. In order to preach intimacy with God without guile, we must ourselves have surrendered our defenses against God. In our own lives, God the enemy must have become God the friend, not the false, easygoing friend who sentimentally lets us be as we are, but the honest friend who is constantly the strongest enemy of our own worst.

Because of our own intimacy with God, we can be intimate in our preaching, thereby breaking down barriers between people and helping others to find the only way of becoming intimate with him. Depth-preaching in, of, and about the Holy Spirit can shepherd the sheep away from the dry and windy deserts of self-importance to the palm groves of quiet resting, working, and worshiping in God.

Such intimacy with God, as we have said, in turn will begin to break down the barriers among men. The barriers which divide men are erected on the inside. The escape inspec-

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tion of the true barriers, we try to focus our attention on knocking down the barriers on the outside. We fail to grasp, because we want not to, that outside barriers are prefabricated within so that as soon as we raze barriers without, we quickly erect new and different barriers to take their place. The materials of which the barriers are built over and over again are suspicion, selfishness, pride, ambition, and the fear which rises from self-regard, from our vain struggles for that self-security which God will never let us find in order that we might rest our lives at last in the security of his love. Men are made for God and for one another. In spite of their fearing and fighting, both God and each other, they must ever long for fellowship in the liberty of the sons of God. There is nothing we really crave more than the warmth of the intimacy of the Holy Spirit which draws human hearts together closer than all else. Those who have experienced this warmth, if but for a moment, sense it to be a foretaste of the climate of that new earth which God hath promised.

The second function of pastoral preaching is holiness. We have largely forgotten the necessity of this genuine mark of the Spirit. The feel of holiness is quite different from any experience of our ordinary world. The world cannot understand it at all. And there is no way by which it can be taught. Many, for example, who have been brought up in Christian homes, the greatest blessing that God can give a child, may know something of the strangely different quality of the Sabbath from the other days of the week. Yet try as we will, no description conveys the full experience. It must be immediately felt. It is like the meeting of God, spirit to Spirit. Those who have experienced know. They cannot tell.

Yet we must try to preach holiness. We must hint at it. Holiness is wholeness before God. It is the spirit's whole-response to God, soul, mind, and body. It is offering up all we are, have, and hope, to God. To avoid being wholly set apart unto God, we dramatize our little moralisms. We become emotionally absorbed in the minor matters of the law, of things that enter into the body rather than proceed from the heart. Know we not that Christ hath set us free from the burden of all these things that our righteousness might exceed that of the scribes and of the Pharisees?

Christian holiness involves sanctification, being set apart, for God and men. For his sake, for their sake, we sanctify ourselves. We live our lives in prayer and faith in order that all things might turn out for the progress of the Gospel. Whether we eat or refrain from eating, whether we drink or refrain from drinking, whether we dance or refrain from dancing, whether we smoke or refrain from smoking, we do all unto God that he may be glorified and that men through us may be helped by him. There is no other rule. There is a being set aside in things as well as from things. Chastity in marriage may be harder than chastity in the single life. To the pure all things are pure, but to the impure and the unbelieving all things are impure; and both their mind and their conscience are defiled.

We judge no man and may not ourselves be judged in these matters. Some earnest Christians, in their deepest prayer life, have felt called to abandon their rigid asceticism in order to escape Phariseeism. Others have felt called to abandon their worldly ways for more direct concentration on spiritual things. Some become outwardly sophisticated to evangelize the sophisticated; others renounce their sophistication to walk with the unprivileged masses. We cannot judge one another in externals. God alone knows the heart and its honesty in the inward parts. He uses both John the Baptist who lived on meager diet and Jesus who came eating and drinking.

God's call to holiness is thus different and deeper than what is generally called holiness. To preach holiness pastorally, the preacher must have sanctified himself in much fervent and believing prayer. Sanctification demands that our every action be laid on the altar and that our every motive be searched by the Spirit. In the Christian world of holiness, all things are good if they are received with prayer and thanksgiving. God wants us to use all things to his glory and in the interest of Christian fellowship.

True holiness is pure compassion born of God. By the very nature of its

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being, while driving away sin, holiness draws spirits together. It removes the barriers of self-will between men by the power of whole-surrender. We lose our separating absorption in the divisive externals of life by our fuller participation in God's all-transforming compassion. Pastoral preaching says, *Be ye holy, for I am holy;* but the holiness of God as a genuine mark of the Spirit never leads to censoriousness or pride, nor to any burden of refraining from things which are hard to bear, but to the liberty of the sons of God in the joy and peace of believing.

The third function of pastoral preaching is that of guidance. Christian preaching must both guide believers and lead them to the Guide of their lives. We blunder around with people's lives far too much in guidance clinics, using human wisdom. We offer free advice on living problems without any depth of God's compassion and without the power of faith. God alone can fully guide the soul out from under the problems of self which have damaged it. Life must ever be to us according to our faith. Pastoral preaching teaches faith that guides and heals: *Thy faith hath made thee whole.* In the problems of broken lives, all genuine healings are faith healings. We must preach that the Holy Spirit guides our lives into wholeness when we trust him enough to let him. People seeking guidance clinics are wrecked with anxiety. Pastoral preaching can remove the need for the clinic when it teaches in the Spirit, "Be not anxious." For confused and fearful days, people need true comfort. False comforts there are aplenty. The Holy Spirit is the Comforter. Can we comfort others with the comfort wherewith we ourselves have been comforted?

Pastoral preaching must teach people themselves how to trust God and how to be guided by him. Occasionally, we may be laid under the awful burden of sharing God's voice to us for some other life. Such intimacy is fearsome and hardly to be accepted even from God except under protest. We shrink from the responsibility of such errands and pray God, if it be his will, speedily to deliver us from such dread burdens. To suggest anything at all to another soul about its inner life is itself terrifying and must be done only after much praying and searching of heart. We clumsy human beings dare not trust our own wisdom. The blind are not led to better places by the blind. To pray and to hear a message for others is terrifying beyond all else. In such cases, we must test the spirit by striving to escape the responsibility and urging God to tell our message over and over again lest by wrong hearing we violate another person's integrity before God. Much personal meddling and even genuine person-to-person guidance could be prevented if the preacher knew how to teach the whole fellowship of believers how to be intimately guided by the Spirit. That is why pastoral preaching is of such utmost importance.

The Christian preacher is no peddler of advice. He is no pulpiteering counsellor elevating himself to the Lord of history. He must rather teach people to pray so earnestly and so often, and, above all, in such whole-surrender, that they themselves are guided from hour to hour and from moment to moment by the voice of One who sees the right road from above the myriad mazes of human choices. Divine guidance, including signs and wonders, is no mere theory in a Christian's life. They are constant occurrences. Full Christian faith stands for a clear doctrine of Special Providence. It knows God guides individual believers. Prayer is a two-way communion. Many do not know this experience because they do not surrender themselves fully that God's name may be hallowed and that his Kingdom may come on earth as in heaven. They have little patience to listen long and intently until their own desires are hushed and God can make himself heard.

When, however, for us to live is Christ, and death the gain of being closer to the Father of all mercies, when our only reason for living is to be used as needed by God—then God guides. Then we know what it means to walk with God. Then we know what it means to test him over and over again, and even though our hardened hearts make us often hard of hearing, we are never deaf enough not to prove his guidance and to find him faithful. This one thing is needful. How shall we hear his voice, however, if we spend more time in reading the daily papers than in reading his Word, and listen with more expectancy to the radio commentator than to the Holy Spirit? Only those hear God's guidance whose whole lives are turned directly to his will and are turned fully in whole-response to his love.

Preaching the Christian faith is at the same time the most awful and the most joyous of experiences. For every single word, we shall give account whether it is of ourselves or of God. Living the Christian life is hard enough; yet to tell others about this most sacred and transforming experience without intruding our own personalities to the detriment of the message is harder still. We can do it only as moment by moment we pray for faith, and for the Holy Spirit which he has promised to give to those who sincerely ask. Our depth of sincerity may have to be tested over months, over years, over decades. But the Lord shall avenge with his piercing love and his lifting faith those who do not weary in calling on him.

Then we preach no longer ourselves, but Christ and him crucified, the deepest symbol of God's love outpoured then, now, and until he becomes all in all, for our salvation and to the glory of him whose very glory is not to seek glory but to give it.

One World at a Time?

Nothing save the gospel of Jesus Christ takes adequate account of human life and the contradiction within it, says Dr. Scherer, who in this sermon on Phil. 3:18-20 contrasts the tensions of the inner world which hold life together with those of the outer world which tear it apart. He serves the Evangelical Lutheran Church of the Holy Trinity, New York, N. Y.

I SHALL take the liberty of paraphrasing a part of the lesson in Philippians 3:18-20. Paul was writing to the Christians who lived in a city of Macedonia called Philippi, on the northeast coast. It was there, a hundred years before, that the murderers of Julius Caesar were met and overthrown in battle by Octavius and Mark Antony. In commemoration of that victory, Philippi had been made a military colony of the Roman Empire, with many special privileges. It was a proud distinction, and these Philippians cherished it. You will catch Paul's reference to it. He is talking about the way some professing Christians are carrying on, not so much in Philippi, perhaps, but all over the place! This, in effect, is what he says:

"I have told you often before, and tell you again with tears, that many still live as enemies of the cross of Christ. Their end is destruction; their God is the belly; their glory is in their shame, that is, they actually *boast* of their lawless conduct! They mind earthly things. But *we* are a colony, not just of Rome—that's all very well—but of heaven and that's unspeakably more!"

He is holding up for purposes of contrast, two classes of people within the Christian Church. The people in one group didn't care much how they behaved. They would eat and drink and do as they liked. They were thoroughly emancipated from the Ten Commandments, and bragged about it. They kept their eyes glued to the earth, as if nothing else mattered but what they could handle and taste and smell. They were all for taking "one world at a time," as the saying goes; and they were all headed straight for hell. The others were different. They had their feet on the ground all right, but never *both* feet! One foot was always in heaven! There were two worlds, one visible and one invisible. And there were two loyalties, one down here to every day of the week, and one up yonder, to Eternity. They lived in both worlds, and under the spell of both loyalties.

Let us begin with class number one, the people who set out to live in one world at a time. They pitch their tent and take up their permanent address among those "earthly things" at which Paul shakes his head. What I want us to notice is that whenever we do that, tensions are set up inside our lives, and outside too, that simply tear us apart and don't leave a great deal that we can recognize as human.

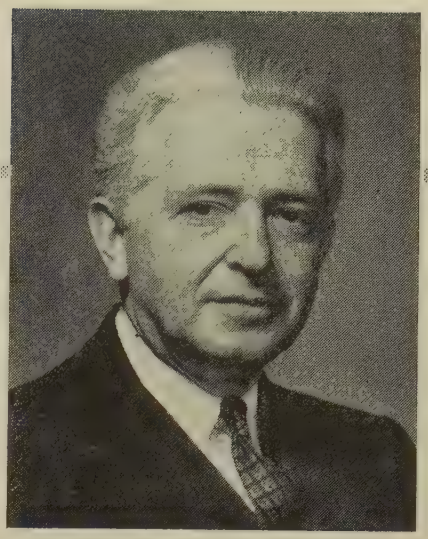
Of course, the key word to all our living is *tension*, the pull of one thing against another. Physically, that's quite obvious. Muscle pulls against muscle. The heart contracts and expands. There is the constant building up and breaking down of tissues. Now and then some thoughtful person comes along and insists that the kind of postwar peace we must have is a dynamic peace: nothing static and rigid, but something with plenty of play back and forth. If you will forgive my saying so, that's the only kind of peace there is—even in the stomach!

So it is never a question of rest, is it? anywhere or at any time. It is always a question of thrust and counter-thrust. That is what history is. It is the story of that silent and circling universe. Nothing is *still*. The best you can say of it is that it's *steady*, with a half-dozen terrific energies headed south. When they strike a balance, we get a little time off and can go take a nap! The only reason a brick stays where you put it is because all the pulls and all the thrusts offset each other!

The trouble with us is that we are forever setting up false tensions, inside and out. When we go in for what the New Testament calls "this world only," that's exactly what we do. For instance, if there is no other world worth taking into account, what on earth happens to the notion you have of *ourselves* in this one? If we leave the Bible behind and quit fooling around with religion, we can't tell whether we are little tin gods on wheels, as the World's Fair wanted us to believe, able to do anything and everything, or just a bundle of automatic reflexes which has somehow unaccountably appeared among the progeny of an ape.

That is precisely the dilemma of our modern culture. In one of its aspects it makes man the measure of all things, with his hand on the lever of destiny, all covered over with the glory and honor he has wrenched from the hard earth, like a veteran bent double with medals; on the other hand, it strips him utterly of all his dignity. It makes him out to be the bare product of heredity and environment. It says he cannot ever know right from wrong, because there is no final difference between them; that he cannot even think, because the mind is nothing but a "psychoanalytical bag" filled with "physiological drives" that are ashamed to come up out of the cellar undisguised!

Which of these two are we? The contradiction inside of us will tear us to pieces if we let it! Isn't it true that the moderately well-educated person today, who isn't, as he will tell you, at all religious, spends a good deal of his time running back



and forth between them, like somebody out of his wits? On Monday he is tremendous. He occupies the center of the stage. He is capable of endless progress. He can turn out a future to suit himself. He has a radio, and an airplane, and a thirty-five-ton machine up at Harvard that thinks nothing of multiplying twenty-three numbers by twenty-three other numbers in five seconds, dividing them in fourteen seconds, calculating logarithms in fifty-nine seconds, and working out trigonometric functions in eighty-eight seconds flat!

All that is on Monday. But don't call on Tuesday! By then he has read a book and is thoroughly convinced that he himself is nothing but a kind of mechanism, charged with electricity. Maybe he is an infinitesimal disease of matter that adds up to nothing, and just rots its way with the best of us toward death! What else can happen when we go all out for "this world only"?

More than that: this false and intolerable tension within, which keeps us from understanding ourselves, is aggravated by an equally false and equally intolerable tension without, which keeps us from understanding the very aim and purpose of life itself. Half the time we have an idea that the whole aim and purpose of it is bread and butter (when we can get the butter); the other half of the time, we feel that maybe we've missed something, and ought to go to church once in a while to find out what it is. Dr. Fosdick wrote a book recently in which he describes the "irreligious" and lays bare the secret of their ultimate bankruptcy: "Their gay moods can be answered by gayeties, their esthetic moods by beauties, their truth-loving moods by science, their affectionate moods by human love—there is much in the world, religion or no religion, to make it interesting and valuable. Yet for the thorough-going irreligionist a tragedy lies in wait. Some day his life will go out into the depths—profound trouble, profound moral need—and then the deep will call out for a depth at the heart of life to answer it. And what if there is no deep there!

"Perhaps another claim is being laid on us from somewhere above this flat earth, with its loves, its gaieties, its beauties, and its science. Perhaps these catch-penny heavens we fight for are not the heavens we live by. Perhaps, as Bardyaev says, 'human life becomes truly terrible when there ceases to be anything above it.' Maybe the very 'image of man is defaced when the image of God is obliterated from the human soul.' "

Then we understand neither what we are nor what we have to do. We do not know if we are the playthings or the architects of history. We do not know if life adds up to saints and martyrs, or simply to beer and skittles. If we live in one world at a time, we have no *way* of knowing. We can only beat around from one assumption to the other, like a colt running up and down in a lane, whinnying over here at the stars and over there at the mud. All the true tensions are relaxed, and all the false tensions are stretched tight. And they tear a man apart. There's just no man left. I wonder if that is our trouble. Is that what gives us such a lost feeling? Paul puts it bluntly: they mind earthly things; their God is the belly: their end is destruction.

But there was another class of people at Philippi, and they were different. They knew there were *two* worlds really, and that they could not live in only one; they had to live in both. They always kept, as I said a moment ago, one foot in heaven. Let us see now what happens whenever we undertake to do that. Another set of tensions altogether comes into play, both inside and out. And they hold human life together, instead of pulling it to pieces! They are no fewer; but they are true and not false.

For one thing, we see at once that the important contradiction inside of us is not between the "whole cheese" and nothing, as we used to think, not architect or plaything, master or pawn. That question is answered when God steps in. We are neither the one nor the other. The important contradiction inside of us that makes us what we are is the contradiction between good and bad, right and wrong, heaven and hell. Look around our world and take a whiff of it. Then take a whiff of it closer home. The important contradiction that makes us what we are is between what the preacher calls *sin* and what the New Testament calls *the grace of our Lord Jesus Christ*—which isn't just perfume!

The Christian religion is the only religion in the world that puts its finger on that. It is the only religion in the world that sees man as he is, realistically. It peers down into the dark abyss, and then stares up at the sun-kissed heights. That is what we are, from top to bottom, and we had better be concerned about it. It's *our* business, and our neighbor's business. It's the whole *world's* business at the moment! No other explanation of human nature will ever fit the facts. When we have any other, history goes haywire!

At the very least, it means that we don't have to be so sour any more about anybody; about ourselves or about other people. We can finally make some little shift now to understand all the nastiness we come across, at home and abroad. There is nothing

in it that need surprise us, there is nothing in it that need disillusion us. None of it—and he saw it all—ever disillusioned that Carpenter of Nazareth looking down from the Cross. Can you imagine a sneer on his face? Or a shrug of his shoulders? You don't sneer and you don't shrug and you don't give up when the nastiness is only part of the story. You face it with wide-open eyes and toss in your lot as Jesus did, where everybody's lot belongs: not with man, but with God! We will not be sold down the river ever again by any of the plans we or anybody else makes for the future. We will *work* at them, but our eggs won't all be in that basket any more.

There is only one thing on this earth that can, to any effect, really strain at the evil—and we know it: It is the gospel of Jesus Christ! Nothing else takes so accurately or so adequately into account the measure of human life, the vastness of its dimensions, up and down. Nothing else understands so clearly that inside that life there is an angel from heaven; and inside of it, too, there is a devil from hell. The tug of war is between them. Lose sight of the devil and you become the fool who tucks his thumbs in his armholes and doesn't believe in God, who says he can manage all right by himself. Lose sight of the *angel*, and you become the cynic who doesn't even believe in man!

That is one tension we must hold fast. Stretch it tight, like a rubber band, and it will follow that nobody can ever fool you again about what it is you're set here to do. The tension outside will change. we won't be wandering back and forth, as if we were trying to make up our minds between saints and martyrs on the one hand and beer and skittles on the other. That is not the important contradiction out there where we have to live. It is not between matter and spirit. That is no choice at all. We can't separate them really.

The important contradiction out there where we have to live, as we shall see with more detail later on, is between the *actual* and the *possible;* between what is—this week, this month, this year—in the mind of man, and what is eternally in the will of God; between *the kingdoms of this world and the Kingdoms of our Lord, and of his Christ.*

We cannot ever adjust the two, or accommodate them. They will not adjust. There is no accommodation in their make-up. We have to keep them pulling against each other. We cannot go about persuading ourselves that although war is wrong, it is the only way possible to establish an approximate justice on the earth. (Our justice is likely to be a good deal more approximate when we get through than it was when we began.) Or that hate is the only possible road to victory. Or that vengeance is the only possible way to peace.

Do you remember Falstaff's famous soliloquy? He is standing there on the field of battle arguing with himself:

"Honour pricks me on. Yea, but how if honour pricks me off when I come on? how then? Can honour set to a leg? no: or an arm? no: or take away the grief of a wound? no. Honour hath no skill in surgery, then? no. What is honour? a word. What is in that honour? What is that honour? Air. A trim reckoning! Who hath it? he that died o' Wednesday. Doth he feel it? no. Doth he hear it? no. 'Tis insensible, then? yea, to the dead. But will it not live with the living? no. Why? detraction will not suffer it. Therefore I'll none of it. Honour is a mere scutcheon: and so ends my catechism."

Rationalize the whole business that way. *The Christian Century* now and then is good at it: "Stop straining at what you call the real. Quit pulling at it with the Sermon on the Mount. Say that love is an impossible possibility." Maybe it is, but I shouldn't drop it on that account. Call any war an unnecessary necessity. Maybe it is, but I doubt if God himself understands that kind of language. Relax these tensions between heaven and earth, between this world and that other, as Falstaff was doing so thoroughly to his own immense satisfaction; let them sag—and you will rob the universe of the only things that give it any final value! This fat rascal on a battlefield may conquer both space and time with his wit; but it becomes clear to anybody who will look that on such terms space and time are not worth conquering!

That is why Shakespeare left him—loved him to distraction, but left him piteously snubbed and forgotten. For all his huge girth, he would not do. There were *other things* about living, and Shakespeare had to find them. It took him six years of climbing, through play after play. Six years of climbing between two worlds to discover that nothing between them would serve. Until the air clears, and you can hear at least the music of a few glad souls who won't hedge now, or compromise from morning to night, or ever again try just to straddle the deep issues of life!

And that music *is* music! I've known such people. They have made up their minds where they mean to enlist, what side they are on. They are not harassed any longer, as some of us are harassed; pulled to pieces; distraught, shifting from one foot to the other, with *both* feet on the ground. We can't even take a step that way! For them the decision is made, and their energies are free. They may not be at rest; but they are at peace! And they are not stuck where they are! They have what El Greco by some weird magic got into his portraits. They look out at the world as if it were a passageway; all of them are dazzled by the glory of the unseen; all of them believe that in spite of everything life can still be won back. But what if they are wrong?

We travel the dusty road till the light
of the day is dim.
And the sunset shows us spires away
on the world's rim.
We travel from dawn to dusk, till the
day is past and by
Seeking the Holy City beyond the rim
of the sky.

That is religion. Not this doubtful thing we make it, halting between right and wrong in its course toward God knows what. *We are a colony of heaven.* Religion is a soul with its allegiance fixed, moving about the common streets with the stamp and seal of *forever* on it. It is bolted down to eternity, if you'll let me put it so, as an engine is bolted down to a cement floor, lest it shake itself to pieces in ten minutes.

The Wiles of the Devil

A Sermon

By HARRY C. SPENCER

Upon Luke's story of the temptation of Christ, Harry C. Spencer bases his discussion of the tactics of the devil and of the ways to overcome them. He is a member of the staff of the Methodist Board of Missions and Church Extension.

THE DEVIL is clever. One of his cleverest tricks is to tell mankind that he always looks the same. He says, "When you see a monster with two horns, a tail, and smoke coming from his cruel mouth, then you will recognize me."

But no one ever sees such a creature, so we all think we are safe from the devil. Because there is nothing that looks like the devil, it is easy to believe the devil isn't there.

This reminds us of the old story of Little Red Riding Hood. "What big eyes you have, Grandma." "The better to see you with, my dear." Not a wolf, because she doesn't look like a wolf—just nice old Grandma in her old-fashioned nightcap.

Since we cannot recognize the devil by the pictures we saw of him in some ancient, illustrated copy of *Paradise Lost*, he has become "the little man who wasn't there." And that's a comfortable feeling after all, isn't it?

Another trick of this wily tempter is to masquerade as the second best; to tempt us with something good, but just not good enough. When Jesus was tempted of the devil, according to the Gospel of Luke, he was not tempted to do anything really evil. There was no suggestion that he rob the temple, for instance. The things he was urged to do were not wrong in themselves. Jesus was hungry and the tempter said, "Then why not eat?"

Jesus pondered the place of power in a world ruled by military might. The United States, in co-operation with other nations, will attempt to maintain peace. Some will feel the need of military might and far-flung air bases for our bombers. Jesus wanted power for good ends. The tempter said, "I'll give it to you." But Jesus was not deceived.

When these first two deceptions fail, the devil makes his final effort. He tells the good man that the thing he is working for is so good and so noble that he should obtain it, even though the method is not entirely proper. In other words, "the end justifies the means."

"Hitch your wagon to a star," satan says, "and if you can't get there by fair means, foul means will do—at least just this once." The result is that in trying to make the end justify the means, the means become so evil that the end is never obtained, and we are ultimately disillusioned in dismal failure.

The way trick number two and trick number three work out is clearly seen in two notorious characters of seventeenth-century France, Cardinal Richelieu and his close collaborator, Father Joseph.

Cardinal Richelieu had an income of around five million livres a year, income obtained from the tears of the poor. He lived in splendor and wealth and power. Supposedly, he was a religious man, at least he was an official in the church. But he let his love for the good things of this life shut out the love for the better things of the eternal life. As Pope Urban VIII is reported to have said when he heard of the death of the Cardinal, "Well, if there is a God, Cardinal Richelieu will have much to answer for. If not, he has done very well."

Cardinal Richelieu's chief advisor was Father Joseph, a man of an entirely different character. He was a Capuchin monk, a follower of St. Francis of Assisi. In his hair shirt and tattered garments, worldly desires meant nothing to him. While the Cardinal, dressed in Roman purple, a breastplate, and a plumed hat, rode in a carriage to the battlefront to direct his troops, Father Joseph followed barefoot in the mud. At one time, the monk lived alone in a deserted summer house where the roof leaked, the rotten walls let in the winter winds, and where the tides covered the floor ankle deep with ditch water, in order to chasten his soul. During most of his life, this strange man rose every morning at four o'clock and spent at least two hours in prayer.

Father Joseph, unlike Richelieu, almost broke through the veil of human flesh to touch the Infinite.

But with all his spiritual wisdom, Father Joseph did not recognize the wiles of the tempter. For by some misguided reasoning, he was persuaded that the coming of the Kingdom of God depended upon the French nation. France was Catholic, and was, he believed, God's chosen instrument. Therefore, no evil deed was evil if it made France strong, a sharp sword in the hand of God.

The Wiles of the Devil

Father Joseph was the head of the Cardinal's secret spy system which operated throughout Europe. During the ten years before his death, he became, next to Richelieu, the most powerful and the most hated man in all France. He kept the Thirty Years' War going when the peoples of the nations wanted peace. His decisions and his diplomacy and the work of his emissaries reduced whole populations to cannibalism. Mothers whose children died of starvation had to stand guard at their graves lest others dig up their bodies for food. And these things he did because "the end justified the means."

Before we can overcome the temptations of the devil, we must understand our wily antagonist. He has kept pace with every modern invention. He travels in the fastest jet-propelled airplane. He is in the latest, most ingenious bomb. This is true because he is the unruly, ruthless, hate-filled, proud heart of man himself. And nothing that man has invented, nothing he can create in the world outside him, will ever remove the cancerous inner growth in his soul.

So the first step in overcoming the tempter is to purify the inner springs of human thought and action. Our Christian faith says that this purification must come through the grace of God.

John Wesley struggled for a number of years to win salvation by his own unaided efforts. He failed miserably. In a memorable passage in his *Journals*, written a few days after his soul-shaking Aldersgate experience, Wesley says:

"How intolerable the doctrine of faith is to the mind of man; and how peculiarly intolerable to *religious men*. . . . For all *religious* people have such a quantity of righteousness, acquired by much painful exercise, . . . which is their wealth, both for this world and the next. . . . But the doctrine of faith is a downright robber. It takes away all this wealth . . . and tells us . . . we must live like mere beggars."

He goes on to say that to live by faith, for the religious man, is to throw himself on the mercy of god —"more shocking to reason than transubstantiation."

Not until Wesley was willing to trust the mercy of God, even as one of the sinners whom he had formerly in his hypocrisy despised, could he feel that he was truly saved. That was the Aldersgate experience.

The second thing we must do to overcome the tempter's snares is to worship God alone—no false gods, no idols made in man's image. The world is beautiful; but the creator is more beautiful. The love of family is noble; but the love of the Heavenly Father is still more to be desired.

Such worship requires habits of concentration many of us have never learned. Our minds are distracted by a million irrelevant, empty ideas—the kind of miscellaneous items that Walter Winchell uses to fill his gossip column: "So-and-so (a Broadway man about town) is going to middle aisle it with so-and-so (a star in a musical)." We had never heard of either of them before, nor had millions of other readers of the column. But we read the note and feel that we are up-to-date.

We must fix our minds on God! How many of us ever tried it? For ten minutes? For five minutes? For even one minute? Within a few seconds, our thoughts are distracted, perhaps by something as insignificant as a fly buzzing around the ear.

The distractions that come to us in the daily paper, the billboard ads, the radio, worries over money or health—these are the distractions of the devil. There is no remedy for them but discipline—mental, moral and emotional. No Christian is fit to meet a single day's confusions until he has spent at least five minutes fixing his soul on God.

In the third place, when we are tempted to use any evil means to gain a good end, we must keep our perspective. God gave us eyes to see with and heads to think with. Jesus said, *By their fruits ye shall know them*. The devil to the contrary notwithstanding, we do not gather grapes from thistles.

At no point is our temptation more severe and at no point do we need wisdom more than in deciding how the world can be made into a peaceful brotherhood of nations.

If experience has taught anything, we should have discovered the lesson Father Joseph learned too late. The kingdom of heaven does not depend upon any church or nation. Father Joseph condoned evil deeds to strengthen his beloved France. We are tempted to condone American imperialism to strengthen our beloved United States. In our pride of victory, we shall be tempted to believe that God has chosen us to police the world and keep the peace. That way, the way of haughty self-righteousness, lies the doom of mankind in World War III.

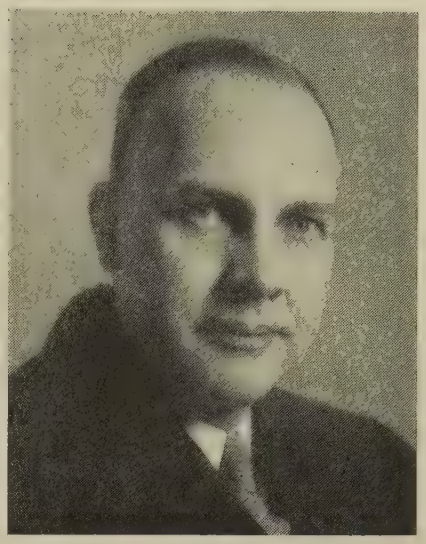
God's purposes are too great to be compressed into any man-made institution, whether communism, or capitalism, or the labor movement, or the American way of life, or the United Nations, or even the human elements in the Church.

To keep our sanity, we must see all our efforts directed toward the Kingdom of God, with social customs and movements as only the means and never the end in themselves.

Blessed is the man whose faith in God is so simple and pure that pride and vain glory have been rooted out of his heart. Blessed indeed is he who in the midst of the confusions and distractions of our times has discovered Him whom to serve is life eternal. Thrice blessed is he who like Jesus can renounce the help of the devil in bringing in the Kingdom because he discerns that evil means must inevitably produce evil.

LITURGY

The choice facing the Methodist Church today, says Pastor Guffick, is whether we shall use a haphazard, unstudied type of worship service or a sound, harmonious order of worship authorized by the Church. He is pastor of St. Paul Methodist Church, Trenton, N. J.



Toward a Common Order

By WILLIAM R. GUFFICK

METHODISTS could be more firmly united into one body if they had the unity which comes through a common order of worship.

Many of our churches have well-planned and carefully conducted worship services based upon one of the new orders of service found in the *Methodist Hymnal*. But a larger number of our churches disregard the authorized orders of service, and worship according to the whims of the minister. As a person goes from one Methodist Church to another, he cannot be sure what the order of service will be. The worshiper cannot be certain that he will even be able to recognize the basic pattern of worship suggested by our church.

Consider three examples:

When the pastors were changed at a certain downtown city church, the new minister changed the order of worship because he did not like to rise up and sit down so often. That is a good criticism of a service of worship. Most laymen do not worship easily when the downsitting and the uprising are too frequent. But the minister could have modified the order of service. He did not need to renounce the form authorized by the church. The result is that a first class church has a third rate order of worship. Worst of all, the sense of unity with other Methodists, achieved through a common order, is weakened if not destroyed.

A suburban church in which many students worship had, until recently, a hybrid form of service in which the affirmation of faith came at the beginning of the service. Yet this church had a good choir and could have made excellent use of our most liturgical order of worship.

A large church, located in a resort town, continues to use the old order of service with the creed following the first hymn. This church is filled with hundreds of visitors from the city every Sunday morning during the summer. The choir is superb. By using the order of worship in the hymnal, enriched with the appropriate liturgical responses, the service would be doubly inspiring. As it is, the visitors surely feel "let down," unless the services in their home churches are equally meager.

It is, of course, possible to overdo this whole matter. I have in mind a church in a country town. It has a small choir. There is a piano but no organ. Yet the church attempts to use many of the responses which fit into our most elaborate orders of worship. The effect is anything but worshipful! It would be far better for this church to use the order of worship without any liturgical embellishments.

Even certain Sunday services at conference are not based upon the new orders of worship. Here we are losing a valuable opportunity to make clear to ministers and laymen how strong and beautiful a thing our order of worship may be. One district superintendent arranges a Lenten Communion Service for the men in his district each year. It is conducted with attention to every detail and faithfully follows the pattern set forth in our liturgy. He does this in order to help the ministers see how excellent and meaningful the Communion Service of our church can be. Many of our ministers and laymen would be inspired to use the new order if they could see at conference how beautiful and satisfying such a service is.

Sometime ago I attended an afternoon service. The minister announced, "We want this to be a friendly service so we shall not use the formal order we used this morning." But is a good order of worship always *unfriendly?* Rather, does not an order of worship, based upon a sound philosophy and exhibiting beauty and movement, unite men and women at the deepest level—the experience of God. By contrast, the so-called "informal worship" of the camp meeting can be tedious and barren.

Our choice however, is not between an old order of worship and a new one, nor between an informal and a formal. Our only choice is whether we shall use a haphazard, unstudied order or a meaningful order. We have a sound order of service authorized by the church. Why not make wider use of this outward form to achieve the inward grace of a richer experience of God and a keener sense of unity among the people called Methodists?

So long as Methodist churches and ministers turn their backs upon the values inherent in a sound, common order of worship and remain content to follow the worship whims of the pastor or people, Methodism is losing a vital and essential element of spiritual unity. This is not a plea for uniformity but for less idiosyncrasy.

Improve the Program--Increase the Attendance

By C. STANLEY LOWELL

The pastor of Wesley Methodist Church, Dover, Del., found that students, teachers, and parents were enthusiastic about the church school when they realized that it had awakened to its first duty: to do a serious job of religious instruction.

THE Wesley Church School has made notable gains—and by methods rather calm and prosaic. Last year, we had an average of eighty-three more children present each Sunday than during the year preceding. The "morale" of the school is good. Teachers and pupils enjoy their work and look forward with anticipation to each Sunday. These conditions represent the change which has come about in our church school. I shall try to describe it.

We surveyed our situation. Attendance was small. There was a dearth of good teachers. Even those we had were irregular in attendance and inadequately prepared. The school did not get under way until long after its scheduled starting time. Pupils were staying away in disgust because they did not know whether they would have a teacher or not. Enrollment was fair, but the attendance fluctuated out of all reason. One group would be present one Sunday and another group the next. The superintendent, a highly competent man, had found it necessary to resign, and there seemed to be no one to take his place.

The first problem, therefore, was to get a superintendent. A number of laymen were approached, but none felt that he could assume the duties. Eventually, I agreed to take over the responsibilities. They devolved on me anyway, and I wanted to be in a position where I could act directly. When people realized that a serious effort was being made to improve the school, they were less reluctant to assist. A fairly good corps of teachers was assembled.

The next problem was that of the program. What should we try to teach? Well, what had we been teaching? It was hard to say. I made a careful inquiry through the departments up to the senior department (my courage failed at this point!) and discovered some appalling facts. The majority of pupils had never heard of St. Paul. They did not know who were the first people mentioned in the Bible. They could not name any of the disciples. They knew none of the Ten Commandments. And so on. They were not stupid. They had never been taught. I realize that this situation would not be alarming to some persons, who would argue that a mere accumulation of facts means nothing. But it alarmed me. These young people were learning nothing of the Christian tradition which they would be called on to preserve.

We had no extended session or weekday session. There had been no daily vacation school for years. All we had at hand was that one hour on Sunday morning. The question was not what a program of Christian education should include. It was rather what we could do in that one hour with the available leadership. Hitherto, the school had tried to do many things and had accomplished little or nothing. We determined to bend our energies to one task only: to try to give the young people some understanding of the Scriptures.

A schedule of Bible study was prepared. Certain memory work was stipulated for each department. Parents were so impressed at the spectacle of the children's learning something in the church school that they were hesitant about keeping them out. One parent said to me: "Just imagine Jane's learning all that in *Sunday school!*"

We made a careful enrollment and a systematic arrangement for the contacting of every absentee.

To improve the work of the teachers, a series of training conferences was held. Here I presented lectures on the leading ideas of the Christian faith. The idea was not to help the teachers with specific lessons but to ground them in the whole nature of Christian truth—to equip them with a theology. Inter-departmental meetings followed. When the teachers signed contracts to teach, they agreed to attend these conferences.

There were some lesser devices. A bus was operated through the countryside. Many children who used it were already enrolled but their attendance had been sporadic. With the bus operating, we could count on them. (We had seven more present on the Sunday after Easter than on Easter itself). The value of having a large group of pupils deposited at the door just at the hour was considerable. It enabled us to overcome the tardiness problem almost completely.

We assembled a group of competent substitute teachers. A proper system of notification enabled us to have a stretch of six months in which every single class was met by

a prepared teacher. I visited the various classes and tried, in every way, to show my interest in the work. The pupils come to know me and to feel that I expected them to be on hand each Sunday, ready for work.

We have not concentrated on numbers and have avoided attendance contests which do more harm than good. We had the opinion that if something worth while were offered in the church school, attendance would not be a problem. So it has proved.

SERVICEMEN:

Another Link with Home

By CHARLES S. CLARKSON

Hillcrest Methodist Church, Wilmington, Del., holds twice each month special services for its members who are in the armed forces. Pastor Clarkson describes the services and the values which have resulted from them.

ONE of the primary tasks of the Church today is to minister to the men in the armed forces. The Churches have tried to do this through letters, both from individuals and from church organizations, and through sending the servicemen *The Upper Room*, *Contact*, and *Challenge*. This kind of ministry is good, but it needs to be supplemented with a kind of personal ministry to show the servicemen that the Church is continually keeping them in its prayers and is having *for them* a type of service in which they directly participate.

Hillcrest Methodist Church has tried to reach the men with such a ministry by holding special services for them twice a month. The pastor writes letters to the men—usually to five or six at a time—telling them that the Church is interested in their spiritual welfare and wishes its ministry to follow them now that they are away from the church. He tells each one that his church wishes to honor him at a special service on a Sunday evening.

If the servicemen wishes to be honored, he will write a letter to the pastor and to the congregation which will be read during the service. In this letter he will give a favorite passage of scripture or chapter of the Bible and the name of a favorite hymn. The pastor will select a verse of the scripture and will preach the sermon of the evening based on that verse. The hymn will be sung either as a special number or by the congregation.

From time to time, other letters are written to other servicemen from the church. We try to time the letters so that each letter will be comparatively recent when the service is held. Many of the men hear in advance about the services from their parents or friends, so there is a psychological advantage in not writing to all the men at one time.

The response from the men has been good. Invariably they have selected great passages of the Bible. The Twenty-third Psalm seems to be the favorite passage, with the First Psalm ranking second. Most of the passages have been from the Psalms or from one of the Four Gospels. "The Old Rugged Cross" has been the hymn most selected, with "Onward Christian Soldiers" being a close second. All the hymns selected have been old, familiar hymns which the men probably learned to sing at Sunday school and church.

Reading the letter from the man who is honored gives a needed personal touch to the service. The pastor always prays in the service for the man honored and for his parents and relatives. He does not pray that the man will suffer no harm physically, but he prays primarily for his spiritual welware. These services have not been highly emotional; for no attempt is made to "play" on the emotions of the people.

After the service has been held, a member of the Methodist Youth Fellowship, who knows most of the men, writes a letter to the person who has been honored, in which she gives him a summary of the sermon and tells him about the service. Some of the members of the church have suggested that the pastor send a copy of the sermon to the person honored. We have not yet been able to do this, but I believe it would be a good thing.

I first tried this type of service at Oxford, Maryland. Both there and here at Hillcrest, the services have been enthusiastically received. We try to hold two of these services a month, always on a Sunday evening. If, for some reason, a particular service cannot be held, I am always asked, "When are you going to honor another one of our servicemen?"

The attendance at the special services is about twice that of the regular Sunday evening services. Whenever a special service is held, I always see people in the church who have not been there before. Also, the special services have been the means of getting several inactive members interested in the church and participating in its work.

The greatest result of the services, however, has been not the increased attendance but the spiritual values. The parents and relatives of the servicemen have appreciated the fact that the church has tried to follow them with its ministry in this personal and spiritual way.

The men, too, are grateful. When they come back to the community, they will not forget the church and will better relate themselves to its activities because it did not forget them in their hour of spiritual need.

New Altar Arrangements For the Small Church

By KARL W. G. HILLER

The pastor of First Methodist Church, Newell, Ia., describes here the altar arrangement which his church has recently installed, and discusses the significance of the altar symbols in enriching the worship services.

A HUNDRED DOLLARS would not begin to buy that." This was the reply of a member of our church when I showed her in *The Christian Advocate* a picture of an altar arrangement in one of our conference churches.

She had asked me if there were not some item of church furnishing which she could buy with the hundred dollars which she wanted to give to the church. A new altar was what we most needed, so I showed her the picture in *The Christian Advocate* and told her that a hundred dollars would go a long way toward a central altar and would be an effective beginning. The woman's daughter then offered an additional hundred dollars to be used for this purpose.

We began immediately to plan for the new altar. Since ordinary supplies of material were frozen by war restrictions, no commercial concern could undertake a contract. A local cabinet maker, however, agreed to do the work if I would furnish the designs and specifications. Two of the women in the church did all the needlework in preparing the hangings and ornamentation. We had to scour all the surrounding cities and towns to get satins, since no one place was able to furnish more than a remnant or two. The choir stall installation was the gift of the cabinet maker. A conservative valuation of the entire setting at commercial contract rates would be between six and seven hundred dollars.

We found Dr. T. A. Stafford's book, *Christian Symbolism in the Evangelical Churches*, most helpful in enabling us to maintain a systematic relation of every emblem to the whole enterprise and to avoid a "hodgepodge" collection.

The furniture consists of three pieces: a central altar with a superimposed cabinet, a lectern, and a pulpit. The lectern and pulpit are constructed with wings to complete a chancel effect.

The altar cabinet contains a Latin cross. It is boxed in such a manner as to provide a thin pencil of light one quarter of an inch in width. The lighting is indirect. The cabinet serves as a receptacle for the flagon, chalice, and paten of the early communion service, when they are not displayed. When the cabinet is closed, it has the cruciform effect in the construction of the doors. When opened in service, the communion set is invariably in position on the altar. Over the door of the cabinet is the inscription, "Jesus the Light of the World," ornamented by a scroll of the northern hemisphere with a candle at the polar axis.

The altar proper is recessed and shelved to contain the chancel equipment. The original old-style, long-handled collection boxes are preserved and always used on communion days for the special communion offerings. The frontals are carefully stored when not in seasonal use. Only the equipment for the chancel service is kept in the space provided.

Five complete sets of frontals are provided for all three pieces in the accepted colors: purple, red, green, white, and black. They are made of heavy satin, edged with gold braid and heavy bullion fringe. Emblems are made of gold cloth and are appliquéd. A large purple plaque with a ten inch star has been provided.

The crosses on the frontals are of the budded type throughout the series. This type was chosen in preference to the Latin cross because it is more expressive of the transformation of Golgotha into Calvary. It is symbolic of the Resurrection, the birth of the infant church, and the pioneering spirit and missionary zeal of the early disciples. As to its origin, it could easily have been the outgrowth of the early general assemblies of a camp meeting nature. Feeling the need of a rallying point, someone fashioned a cross from saplings and stuck it into the ground in front of the congregation. When the assembly dispersed the cross was allowed to stand. When the pilgrims returned the following year, the cross had taken root and was putting forth buds and leaves. Anyone who has set out timber claims by plowing furrows and then laying willow and cottonwood twigs in them will readily comprehend the symbol.

Offering plates are never permitted on the altar at the opening of the service. They rest on pedestals flanking the pulpit and lectern. The ushers take their places before them as the pastor invokes the blessing on the offering. When the plates are returned, the pastor places them on the altar before the cross with either a spoken or chanted dedication.

The central emblems on the altar coverings are seasonal in character. The color green opens its ecclesiastic year on Trinity Sunday and the emblem is the shield of the Holy Trinity. Red carries the Chalice of Antioch as its emblem. Purple and white have the interposed cross and crown.

The front panels of the altar contain small medallions representing Christ in the Garden, Christ in the Temple, and the boy Samuel at prayer. The large front panel of the pulpit has a scrolled Ionic Cross, symbolic of the missionary fervor of the early preaching.

A full, purple hanging forms the background, and immediately without the chancel are the United States flag and the Christian flag in proper position. In the accepted doctrine of

the complete separation of Church and State, the national flag never invades the Sanctum Sanctorum. It comes there only by special invitation on such occasions as make its presence appropriate. Similarly, the Christian flag must remain outside the chancel; for it is the banner of the Church Militant. The Cross itself is the sufficient emblem within the chancel; for it is the symbol of the Church Triumphant, without fault before the Throne of God.

There is no rule governing the location of the pulpit or lectern. The pulpit is, however, the *gospel* side, and the lectern the *epistle* side.

When the preacher enters the pulpit, the congregation expects an authoritative message. When Bishop J. Ralph Magee dedicated the altar setting, his sermon was from the pulpit and his prayer of dedication was before the altar, but all other proceedings were conducted at the lectern. All this had a definite effect when explanation was duly made.

In these days of increasing lay participation, the hesitancy of laymen to occupy the pulpit is a great barrier. They have no hesitancy, however, in speaking from the lecturn when its significance is explained to them. Recently, I asked the laymen to present as a Sunday feature a letter which the entire College of Bishops had sent to all the churches. The laymen had perfect freedom—and Methodist liberty—as they made full use of the epistle side of the chancel in presenting this letter to the church.

Circuit on the "River of No Return"

By DON IAN SMITH

To make it possible for the church to reach a population which cannot attend its services has been the task of Methodist Pastor Smith, Salmon, Ida., whose parish extends over a wide, mountainous area.

THE term *rural* is hardly adequate to describe the Salmon River Parish to which I came more than a year ago; for the word *rural* does not indicate the vastness of this section, where the open range is still the chief natural resource and where white-faced cattle is the chief cash crop.

The town of Salmon, set on the edge of one of Idaho's great primitive areas, is entirely surrounded by mountains. Twenty miles below the town, the river escapes from the valley to begin its wild plunge down the wilderness canyon that has won for it the title, "River of No Return." No trains enter our valley. Our mail is taken off the railroad at Armstead, Mont., one hundred miles to the east.

My parish covers the valley formed by the Salmon River and its tributaries. It extends from Clayton, which is eighty-five miles up the river from Salmon, to Shoup, which is fifty miles down the river from Salmon. Shoup is near the end of the road that leads down into the Salmon River Canyon and on to the wilderness. The parish includes an area about the size of the state of Massachusetts and a population of about eight thousand. There is a Catholic priest who serves the same territory.

Over ninety of the streams that flow into the Salmon River within the bounds of my parish have people living on them. We don't learn street names here, but creek names. When I ask where a family lives, I am told "up Sandy Creek" or "up Wagonhammer Creek." That is all the address I need. There is just one road up the creek. I can't get lost if I can find the right creek, and the National Forest maps have proved themselves very helpful in locating the many streams on which my people live.

Most of the streams have passable motor roads up them, but a few families have to leave their cars near the main motor road and travel up their particular creek on horseback. Not long ago a young couple brought their two-year-old daughter to church on Sunday morning to be baptized. They had come several miles down a mountain trail on horseback; they had then forded the river to get to the main road where their car was kept; then they had driven more than twenty miles to town. Calling at such a home as theirs takes most of a day and several hours of riding, but it is time well spent. The members of such a family cannot make many social contacts, and a visit from their pastor means vastly more to them than if they were living in town.

Such a scattered population presents a unique challenge to Protestantism. A few weeks ago a woman told me that she had been an active church worker all of her life until she moved from Kansas to her present home on one of our creeks. She has never attended church since that time and her younger children have never been in a Sunday school. Her distance from a church ended all her church connections. And her story is typical of many families who have moved into this area from other sections of the country where they were able to take part in church activities.

Four Protestant denominations (Methodist, Presbyterian, Episcopalian, and Congregational) have been working, off and on, in this area since 1900—the Methodists since 1872—yet all four are still mission projects, and very few of the people more than ten miles from town have been touched by them.

In Salmon, there is an active Mormon Church, an Episcopalian Church without a rector, and three sect groups that maintain churches. My church is a federation, formed five years ago by the Methodists, and Presbyterians. In addition to these groups, I have in my congregation

a few Lutherans and Baptists. The only other church in the area is a Congregational Church at the little town of Challis, sixty miles up the river. Several months ago, I was installed as pastor of the Challis church. I preach there twice a month on Sunday evenings.

It is my belief that, with the number of people and the amount of wealth in this area, church work can be made self-supporting as well as more effective if the proper approach is made to the problem. Our task is to find that approach. In the time that I have worked here, I believe I have found at least two basic principles: (1) In an area of such sparse population the Protestant churches must present a united front; and (2) the local church must not be content to serve only the people in and near town, but it must develop a program that will serve the entire area that is served commercially by the town.

Though there are not enough people per square mile to support any duplication in religious work, still we cannot expect all Protestants to join one denomination. The answer must be found in a religious program in which a member of any Protestant denomination can find a satisfying experience and on which the Protestant bodies represented can agree.

The federation of the Methodists and Presbyterians in Salmon was a step in the right direction. And the Congregational church in Challis seems to be thriving on exactly the same service that I use in the Federated Church. Naturally, a federation presents problems. But they are organizational problems, not religious problems. They can be solved if we are willing to conduct our church business in the light of the gospel that we preach. When people join the church at Salmon they become either Methodists or Presbyterians. We urge them to do this. But if they are members of some other denomination we do not *insist* that they become Methodists or Presbyterians.

The most difficult part of our task is the building of an organization that will create a vital contact between the church at Salmon and the families that live a great distance from it and are unable to attend its regular services. In the outlying parts of our parish there are a number of natural community centers where a few families find common interest around a rural school and post office. Our plan is to make an initial contact with these families through the Women's Society.

The Women's Association is a new organization created out of what had been a Ladies' Aid Society. The first thing that we did in reorganizing was to divide the group into circles. This gives us a device for organizing out-of-town women into groups that meet in the local community centers but are directly related to the church in town. We have three circles in town. Our plan is to organize out-of-town circles wherever we can find eight or more women who have in common a school district or post office as a geographic center.

When a woman joins a circle, she becomes a member of the Association and a part of our church organization. She takes part in a unified program that is prepared by the Association and carried out into the circles. Wherever possible, circles form car pools to send members to Association meetings that are held at the church. Once a circle is organized, it gives us a point of contact with the families represented by the women who are members; and it gives us an organization that can sponsor a Sunday school and a week night or Sunday afternoon preaching service in the local school house or grange hall in the area where the circle meets.

During the coming year, we plan to emphasize church membership. Those wishing to become church members will join the Salmon Federated Church though they may worship in their own locality.

Our program for organizing out-of-town districts began only this spring and is, of course, in an experimental stage. But it seems to be making an appeal. So far we have organized two out-of-town circles. One has a membership of thirteen and the other has a membership of twenty. We are working on the organization of three more circles. Instead of a Ladies' Aid Society with thirty members, we now have an Association with over sixty members and the prospects of adding several new circles in the coming year.

Naturally, all of these women will not become interested in the work of the church immediately. Many of them have had no opportunity to do church work before. And many join the Association simply for social reasons. But at least the Association gives us a chance to let them know that the Church is interested in them. And it gives the woman who is unable to attend regular church services an opportunity to express herself in religious work, to help organize religious instruction and worship for herself and her family, and to feel that she is a vital part of the Christian Church, even though she may live forty miles from a church building.

FEDERATION:

New Strength in Unity

By DONALD H. JAMES

In 1944, came the opportunity for the Methodists and Congregationalists of Chenango Forks, N. Y., to accomplish what had been talked about for fifty years: Federation. Donald H. James, Methodist pastor at Chenango Forks, describes the significant gains which federation has brought to the community.

IF YOU live in a community where there are several churches, whose church schools are too small to operate ef-

ficiently, where congregations can sometimes be counted upon the fingers of one hand, and where ministers must pay the grocer with home mission aid or school bus checks—you may have thought of federation.

In Chenango Forks, the possibility of federation had been discussed for fifty years. In 1944, came the opportunity. The Congregational Church was without a pastor. For six weeks, the Congregationalists came to the Methodist Church, and the attendance soon exceeded the highest hopes of the most optimistic members of both churches. Some asked for immediate federation; others were a little suspicious of such a radical step.

As a compromise, both groups voted to worship together for a period of six months of trial federation. At the end of six months, there was a demand to continue the arrangement indefinitely, or until a better program could be discovered. And at the end of fifteen months, there is still no written agreement, but most of the members seem satisfied with the present plan.

Before the federation, the Methodist Church had been the weakest link of a three-point rural circuit, and with the total salary below the conference minimum. The Congregational Church had been supplied for a number of years by inadequately trained ministers from a near-by short course Bible school, and the salary was literally a starvation wage. Neither denomination could claim much pride for its work in this village of more than four hundred inhabitants, especially considering the fact that there was no competitive work in or near the entire village. But now, with a united program, we have a strong and very active village church.

Statistically, we have made great gains. Total church attendance has increased from a one-time average of ten or less per church each Sunday to an actual three-months average of seventy-five. The total pastoral salary has nearly doubled. Regular missionary giving has increased more than five hundred per cent. A short time ago, the two denominations received a total of fifteen or twenty dollars in missions from Chenango Forks in one year; last year regular world service giving was more than one hundred dollars. This year it may reach 150 dollars, in addition to gifts to the Crusade for Christ and the Congregational Post-War Emergency Program.

Before federation, the Sunday schools were sometimes closed a few weeks at a time for lack of pupils; now the religious education department is very busy. Our youth program, choir, and midweek services have reaped a rich harvest from the federation.

There has also been a marked change in property improvements. For twenty years, little or nothing had been done to the property of either church, except repairs from flood damage, roof repairs, and a quick paint job on one of the churches. At present, about one thousand dollars is being spent on church improvements, and more is to be spent soon.

We have had a marvelous experience in combining the two forms of worship and ritual. In our regular services, we use a standard ritual. In the communion service, however, we have tried to utilize the unique elements of both churches.

We have nearly a one hundred per cent response to the communion service, with a large attendance on communion Sundays. Our baptismal service is the same for both denominations, and our membership ritual is the same as that widely used by each separate denomination.

From the financial standpoint, there has been a marked improvement in both groups. The Methodists, for instance, are taking one hundred per cent responsibility for the temporal affairs of their property, following the influence of the Congregational Church. The result is a wholesome arrangement well in accord with our 1944 Methodist *Discipline*.

Several factors should be considered carefully before federation is attempted. The community should be led to realize the need for federation. The Lisle Fellowship helped us at Chenango Forks by making a community survey which revealed that most of the people wanted the churches to unite. Less than ten per cent expressed opposition. Since federation always risks losing, in its early stages, some members with strong denominational loyalties, one can never overestimate the value of community co-operation.

Experiments in co-operation are also helpful. Union services and projects are an excellent way to prepare for federation. A co-operative weekday religious education project was our greatest encouragement to federation in Chenango Forks. Some had said that the churches would never be able to get along with each other, but when our religious education project was successful, offering religious instruction to more than three hundred school pupils, the attitudes toward federation changed.

A workable plan for federation is essential. It is impossible to please everyone, of course, but here we have found considerable success with a "fifty-fifty" arrangement. The place of worship alternates between the churches every three months; the loose collections are equally divided between the Methodist and Congregational treasuries; and each church pays the minister an equal salary. From the standpoint of finances and records, we have two churches. Spiritually, however, we are one church.

The people seem to like this plan because of its simplicity. And the plan has advantages. If the budget were completely unified and the property incorporated under one organization, denominational interest would lag. The result would be a "community church orphan" somewhat out of place in our present day denominational framework of Christianity. We prefer federation.

On the whole, we have had very few problems with the federation. We do have a few people who do not like to see their church closed for a few months at a time, but when I suggest having morning services in

one of the churches and evening services in the other, they tell me the idea is impractical. "Why heat two churches in the winter?" they ask. Of course, they have answered their own problem.

In our community life, I believe the crossing and intermingling of denominational loyalties has produced a more vital and worth-while strain of everyday Christianity. Toward this end, denominational programs are not a nuisance to federations but rather a challenge and an opportunity. The Crusade for Christ and other denominational programs have tended to bring the community closer together. The first individual contributor to the Crusade for Christ, for example, was a member of an Episcopal Church in a near-by village; the second contributor was not a member of any church; the third contributor was a Congregationalist. A large part of our missionary offerings have come in unmarked envelopes to be divided equally between the two churches.

We feel that as "The United Churches of Chenango Forks" we have made far greater gains than we could have made separately. Membership has been increased, the property has been improved, and the benevolent giving is on the upgrade.

Perhaps one of the trustees expressed the real reason that the federation has worked so well when he said, "We need each other." As long as this attitude prevails, the federation will be a success.

Memo for the Church Secretary

By H. ROBERTA WHITE

The church secretary's job is one for which typing, shorthand, and a pleasing telephone voice will not suffice. Miss White, St. Louis, Mo., learned about the art of being a church secretary through her work on the staff of First Methodist Church, Shenandoah, Ia. J. Richard Sneed was, at that time, pastor of the church. Her article is addressed to church secretaries.

NOT too many years ago lay leaders in the local churches were asking, "Why does the church need a secretary? We've never had one and got along all right." Now those same congregational pillars are commenting, "How can a church get along without a secretary?"

Ministers with the vision of ever expanding programs persevered until their official boards were convinced that there is a place for women in the church office. These women, joining the staff as the minister's assistant, church secretary, or minister's secretary, have proved themselves of value and have thereby opened the doors to a new vocation for their sex.

Some of the early ones were, of necessity, sturdy souls. They had to combat the idea that the only place open to a woman in the church was that of a deaconess, dressed in her black attire, who would go about the parish calling on the sick, teaching the catechism, and attending all the women's meetings.

Then the field expanded a bit more, and it became an accepted fact that women could direct religious education. Still there was a scarcity of women in church offices. It seemed rather impossible that there could be a church office, where telephones rang, typewriters clicked, buzzers sounded, addressograph machines clattered, and callers came. But with the development of this situation, there came the church secretary to handle the work.

The day may come when courses for church secretaries will be taught in all church schools and theological seminaries, but until that day, most women who go to work in church offices will have to build their own backgrounds and learn from the experiences of others what prerequisites are needed for "the preacher's right hand man."

Just to know how to type, to take shorthand or to use an ediphone, to cut stencils and turn out a clean piece of mimeographing, and to answer the phone with a pleasing voice will not suffice. Only being on the job and meeting the many demands of your position can give you an adequate idea of the needed qualifications, but, perhaps, a few suggestions will be helpful.

A thorough background in English will stand you in good stead. For a church to send out publicity, letters, sermons, or any promotional material which carries grammatical errors is as much a discredit to the church as it would be to a college, publishing house, or a bank should they let such errors pass. Careless work has no place in business, nor in a church.

If typed sermons are typed, either from dictation or from the minister's laboriously written longhand, he has the right to expect those sermons to be in finished form, perfect in typing and in grammar. (He'll have to O.K. his own theology.) If he frequently submits his sermons for publication, let the guiding rule be that any typed sermon should be ready for submitting if he so desires.

Learn the mechanics of words. Be able to recognize grammatical errors so that you may make corrections for him. This applies for spelling, too. The minister has a right to expect you to be able to help him in this matter. No busy minister, when he reads his final manuscript, wants to feel the entire responsibility for inserting punctuation marks and checking spelling. That's what he has you for!

There are innumerable little "handies" you can add to your church office to make it a spot of efficiency. For one thing, road maps, both of your own state and those adjoining, will be useful. If the minister does much out-of-town speaking, he may

consider driving if the distance isn't too great. In these times, automobile associations will not tell you the distance between towns, but the maps will give the information, and the minister can figure how much gas will be needed for the trip.

And there is another reason for those maps. Maybe you think they clutter up the file, but if your minister has anything to do with promotion—let us say with an address by an outstanding ecclesiastical figure to be given in your church—and he wants to send out invitations and publicity to all ministers in the adjacent counties, you will no doubt be given the task of compiling that mailing list.

You will also need, from time to time, up-to-date timetables for trains and busses. Any ticket agent can teach you how to read those rows of schedules with speed and efficiency. There will be times when lines are jammed to the city ticket offices and the depots, too, and they will be the times when a visiting minister or your own will be in immediate need of travel schedules. You'll sound another efficient note if you can give the information that the next train to Denver or Nashville leaves at 7:15 P.M.

Sometime you may be called upon to build an itinerary. Learn how to build one conserving the most time and travel possible.

Reading will become a part of your job—not the reading of popular magazines but the journals of your trade. Your work will have more interest to you and you will be of more value to the church and your minister if you will consistently read your denominational publications as well as interdenominational journals which keep you in touch with the progress of the Church and the trends which are developing. It will help you to know the peculiarities of your denomination, the type of church government it practices, the ruling power of the ecclesiastical heads, and the geographical divisions.

Your reading must also include the classics. It will be a valuable asset to know good literature and good writing. One young woman was eternally grateful for a course in Shakespeare the Sunday morning her minister demanded the correct wording of a quotation as well as its source. An idea had come to him at the "ninth hour," and he felt he needed this particular quotation to illustrate a point in that morning's sermon. The library information desk was closed for the day. Because she knew her Shakespeare, she was immediately able to locate the desired lines and the delighted minister was able to carry out his idea.

You should know how to find your way around and through such volumes as church yearbooks, conference minutes, an atlas, an unabridged dictionary, a thesaurus. *Who's Who*, and *Who's Who Among the Clergy*. Did you know that *The World Almanac*, too, contains a wealth of material? For example, when the minister says, "Find out when Easter comes in 1947," that handy book will be waiting to oblige.

If he wants to write his state senator—and what minister has not written urging the passage of some bill or asked for a veto vote—be certain the honorable statesman is addressed in the proper fashion. The mayor and the president of the United States, too, merit their correct salutation. A look at a style manual will provide the necessary information.

And if you don't already know how to use the card indexes at your public library and the *Reader's Guide* to their fullest advantage, you'd better have a talk with the reference room assistant. You can never anticipate the time you'll be sent to do some research on Clement of Alexandria or St. Martin of Tours.

If you cannot find information immediately, keep at it until you do find it. If you have any of the qualities of a detective, you'll find great reward in tracking down facts which are desired. Learn how to get your information. Need you be told that it must be correct and the source accurately recorded. Be certain that you have correctly and completely noted the name of the book, the author, the date of publication, the name of the publisher, the chapter, and the page number. You may not know it at the time but that speech or sermon for which the material was obtained, may be intended for publication. Unidentified direct quotations have caused many long and needless headaches in reference rooms when they might have been avoided by a little forethought.

Have you ever been inside a print shop? Do you know what proof is? Boldface type? Wrong font? Format? Galley? And can you read and correct proof so the printer himself will know what you mean? If your church has its bulletins, promotion folders, and finance material printed, you will no doubt inherit the task of approving the final proof. Get some firsthand help from the printer. He will welcome the opportunity to instruct you in reading proof correctly and to explain to you some of the terminology of his trade.

You must also be very careful not to betray confidences. No matter how much you may be urged to tell what some church member feels he has a right to know, you must become one of the "know all, see all, and tell nothing" girls in the office. The fact that John and Mary have come in for a pre-marital counseling session and have made a tentative reservation for the chapel for their wedding, gives you no right to serve as their advance publicity agent. They will announce the forthcoming nuptials themselves. Family problems, committee deadlocks, budget difficulties, unpaid pledges, and even the private lives of the parsonage residents must be protected by you.

The questions you will be asked by prying persons who have no other way to occupy their time will be numerous and varied. One such person may even come into the office and inquire how much the minister is paying the new maid. Even though you may have been instrumental in helping them find the maid, your best answer will be, "I haven't the slightest idea." You can then pray

that that "white one" will be forgiven.

Many tales of heartbreak, stories of confession, and of lives readjusted have been uttered within the church walls. There they must stay.

If you are to work in a small office, you no doubt will be serving not only the minister but everyone else in the congregation. It will be a highly interesting place to fill, where you will need to know almost everything that the compilers of the *Encyclopedia Britannica* put between the covers of their volumes. Since not even a special course could possibly anticipate all the things one will be called upon to do as a church secretary, much of your training will come through experience.

What instructor, for example, unless she has actually served in a church office, could anticipate a situation like the following? The chairman of the finance committee and you are plunged deep in work for the Every Member Canvass. You have three tables covered with file cards as you plan the "attack." The phone rings and a feminine voice says, "Are you busy?" (They always ask that, as if they thought church secretaries sit there just waiting for the phone to ring.)

You swallow the sarcastic reply, "No, not at all," while you balance the phone on your shoulder and two ledgers in each hand, and calmly ask, "How can I help you?"

Then comes the question. "Well, my dear, I was just wondering if you happen to know what nickel it is that is so valuable. You know the one I mean, I'm sure."

Back flashes your mind to a few years ago when you thought numismatics would be an interesting hobby. It was the 1913 Liberty Head nickel of which there were only a few minted and each of which was worth an appalling amount of cash. So you relate the history of the coin only to hear the voice sigh, "Oh, dear, mine is a 1912. I thought I had the right one."

"I'm so sorry," you murmur, and go back to your finance work until the phone rings again. And this time someone wants to know what is the town closest to Camp Blanding, Florida!

At the end of your first week in the church office, I wonder if you will coyly say to your minister, "My, I didn't realize there was so much work around a church." You've been warned!

Put everything you have into your job. Learn all you can. Be willing to work after hours and irregular hours if you have to. You'll get your reward the day your "boss" introduces you to one of his friends as "the best secretary a man ever had."

The Pastor and His Young People

By CLAIR E. CARPENTER

To many pastors, no problem seems, at times, more futile than that of how to hold the interest of the young people. It cannot be done entirely by a program, declares Clair E. Carpenter, who believes that the effectiveness of any program depends upon the attitude of the leader. Pastor Carpenter, Grace Methodist Church, Nassau, N. Y., is director of young adult work for the Troy Conference.

A CERTAIN CARTOON in a weekly magazine carried with it a word of truth for the minister who desires to reach his young people. It was the picture of a small boy addressing a clergyman with these words: "I didn't see you at our ball game Saturday, Reverend."

The cartoon made me wonder if the young people's work in the church is as much dependent upon subject matter as we have supposed, and if, perhaps, more emphasis should not be placed upon the attitude of the leader. In the large majority of churches in America, the leader means the pastor.

Certainly no group in the church demands so much of the pastor, in common sense and tact, as the young people, those strange, growing persons whom we term "adolescents." We dream great dreams, concoct surefire plans which we diplomatically urge upon them, making them think the plans are *theirs*, and just when we settle back in our seats to take things easy—oh, well, maybe the plans weren't too good anyway.

From time to time there comes to my desk various circulars advertising "canned" programs for young people, all of them guaranteed to interest young people for weeks and even months. The list of subjects usually runs from topics that would warm the heart of the most fundamentally inclined person to those which would be acceptable in a debating society. "Surely," I say to myself, "there must be some program in between these limits that would fit my group." Yet in all truth I know that there is no one program absolutely certain to interest and hold young people.

Perhaps the secret lies, after all, in the attitude of the pastor. If he feels a need greater than he can now supply in his young people's work, he should have the courage to begin with himself rather than with them.

And the first question to be asked in this self-imposed examination is this: "How much am I participating in the activities of my young people other than in those directly associated with the church?" How long has it been since we saw a football game of the local high school, even though we wished we were home listening to the radio? How long has it been since we waded through the snow on a cold winter's night to see the local high school team play basketball with its "bitter" rival from the next town, even though we had a warm fire and a good book at home? How long has it been since we allowed our

Clair E. Carpenter

noses to get red with sunburn and windburn as we watched several inept, awkward boys struggle through nine innings of baseball? How long has it been since we smiled cheerfully at the spring concert of the "Glee Club" (what a devilish misnomer that is!) though the soprano section got hopelessly off key?

Let's make no mistake about this: Unless we are interested in the things which capture the attention of our young people we cannot expect them to show much enthusiasm and interest in church work.

Participation in the activities of the young people, however, poses another question which may well be one of the most perplexing with which the pastor must deal. It is the age-old question of how much a part of "the gang" the pastor should become. How far should he go in mixing with his young people?

I think there are one or two ideas that should guide us there. First, we may safely say that young people have scant respect for the older person who slips down to their level. "The king must be the king." True, the young people may try to make the pastor their "bosom buddy," but they will not respect him if they succeed. A young high school teacher, coming into a certain village, found very few young men his own age with whom to associate, and so he started "running around" with the boys in the high school classes which he taught. He had to look for another position his second year simply because he had been too intimate with those whom he was trying to teach and lead. What happened to that young teacher can very easily happen to the pastor. When the young people start calling you by your first name, the storm signal is up. Beware!

And along this same line, let the pastor refrain from using the descriptive slang of the young people, no matter how refreshing and amusing it may be. Let him beware, also, of telling their jokes, lest they be covered with moss before they reach him. Young people detest anyone who copies them, especially if the copy is of something gone by.

Recently, I invited a visiting minister to preach for us, a man who occupies a high position in another denomination. The high school choir was furnishing the music that day, and I could see that they were interested in what the guest preacher was saying. But alas! The man erred grievously. Midway through his sermon, he wanted to clarify an idea which he had just stated, so he said, "Or as the young people would express it," whereupon he rattled off a slang expression which those high school boys and girls had used to the point of exhaustion and then discarded about a year before. The looks on the faces of that high school choir spoke volumes. Not only was he copying them, but he was doing a poor job of it in the bargain. He was "dated" (even though it was only eleven months) and to the young people he was hopelessly behind the times.

Let the pastor be friendly and sympathetic and understanding of young people, but let the pastor be the pastor!

Another question which we pastors might ask ourselves is this: "How is our 'second mile' philosophy working out?" When young people let us down and don't participate in the program or prepare for the Sunday evening meeting when they have said they would, what is our reaction? Do we become mad, resentful, pouting, and refuse to trust that person with any part of the program in the future? If ever we ministers have to walk the second mile it is with our young people. Remember, they are passing through a period of great change in their lives. They are restless, impetuous, unsteady. Their ideas and values change constantly; their loyalties shift here and there with an amazing ease. Young people need the example of a pastor who harbors no grudge, berates no one for failure, and understands to the point of walking the second mile.

This example will suffice. I was visiting a minister friend of mine not long ago. It was the day for his high school choir to rehearse, since they were to take a prominent part in the church service the following Sunday. About five o'clock the choir director stopped by; her face was long and somber. Helen had not come to rehearsal. Helen was a high school girl, a member of the choir, who had a solo part in the music for Sunday. She just hadn't showed up.

Later as my friend and I walked to a grocery store, we met Helen. She grinned rather sheepishly. No word of rebuke because of her failure to attend choir rehearsal came from my friend. Since it had started to rain and Helen lived three miles from the village, he said simply, "Are you walking home in the rain, Helen? Go on up to the parsonage and when we get back from the store I'll take you home in my car." We three drove through the rain to Helen's home. As she stepped from the car, she said, "I'm sorry I skipped choir tonight. Tell Mrs. Simpson that I'll be in to practice with her tomorrow night and I'll sing Sunday." The second mile had won results.

One more question in this examination for the pastor: Do we say our work with young people is failing simply because we are not reaching a certain clique or group in the community and church? Are we dismayed because we haven't the young "smart set" (and every town and village has one!) in our meetings? If so, let us cheer up. We still have the

"fringes," the "edges" with which to work. Remember that Methodism began with John Wesley's work among people whom other religious groups ignored or did not satisfy spiritually. In every town and village there is the leading group or gang, and fortunate is the minister who can reach out and hold that nucleus in the social life of the young people. But at times it so happens that a minister can't reach that leading group, try as he will and desire as he may. Home influence, personal likes and dislikes, personalities—all these enter into the situation.

But every time one finds a dominating group in any community, he is also certain to find people who by inclination, temperament, finances, or interests are on the outside of that group. There is the pastor's opportunity—to take the "socially disinherited" (and let no one say that there are no such persons among the young) and bring them into a group of their own. A pastor friend of mine tells me that in his church his young people's group has one Methodist boy. The rest are Baptists, Episcopalians, Congregationalists—even a Roman Catholic! He is working with the fringes and doing a good job of it, too.

Remember that often the best pastry mother baked for us came from the scraps of dough left over after the pie crust had been cut out. And the best work with young people can often be done with those who are left on the outside of the group's social life.

Traffic in Transfers

By JAMES W. KENNEDY

The rector of Christ Episcopal Church, Lexington, Ky., writes here about a problem that harasses ministers of every denomination. It concerns what can be done about church members who are "missing," but whose names are still on the church records.

PERHAPS the title of this article should be "The *Lack* of Traffic in Transfers." The whole problem could be summarized as follows: Some do transfer; some do not; all ought.

The lost sheep of the House of Israel are a real problem to the clergy and their keeping of accurate, up-to-date records. Where many of these lost sheep are, we do not know. Yet their names continue to stare at us from our registers to be accounted for somehow, someway, in each annual report. All of our cities are full of lost church members who remain incognito so far as the local congregation is concerned.

Some of the missing are dead. Some have given up church attendance altogether. Some are working hard in a new congregation but for sentimental reasons, or just plain procrastination, do not officially remove their names to that church register. They still clutter up the records back home and cannot be dropped, although many clergymen in desperation file them under "lost, strayed, or stolen." They are not doing their home church one whit of good either financially or by their good works, or seldom even by their thoughts and prayers. What is the answer?

It is the solemn responsibility and duty of every good churchman to ask for his transfer the moment he is settled in a community, even if he plans to be there only for a year or so. It costs only a three-cent stamp and a moment's time to write the pastor.

Many persons, however, will never transfer without a bit of prodding and persuading. Some will resent any interference and will be "hurt" if their own minister whom, perhaps, they do not even know, suggests that they ask for their transfer. There is nothing much to do about these stubborn sentimentalists, whose real reason often is that they do not want responsibility or think that they do not need to "make a pledge."

After every effort has been made to track down absentee church members and to persuade them to transfer, their names should be placed on a separate list and labeled for what they are—"whereabouts unknown," or "refused to transfer."

Often the clergyman is at fault because he fails to act when someone does ask for a transfer, usually because of some quirk of mind about losing members of his flock, especially when the transfer is requested to a more active and more successful church in the same city. But who would want to keep anyone who desires to move and would be helped immeasurably by working in another congregation?

A few ministers, young and brash perhaps, give the home church pastor of the transferee about two weeks or so to act (when the person has asked the minister to make the transfer request for them), then they write a courteous letter asking him to correct his records for, as of a certain date, the person has been added to the register of the new church. This is done, of course, only when the pastor is asked to get the transfer.

A certain denomination that I know of is quite specific as to what should be done. It advises the minister, as soon as he learns of the removal to another place of any member of his congregation who has not already obtained his letter of transfer, to write the minister of that place informing him that the person has moved into his parish.

One very common custom should be avoided: the giving of a letter of transfer to someone with a kind of "to whom it may concern" salutation. It is better to suggest that the person write for his letter *after* he has found the church of his choice and is ready to settle in it. Then the letter should be sent directly to the minister.

"The Sword of the Saints"

By JAMES S. CHUBB

Overcoming the practical difficulties to prayer is the concern of this discussion by James S. Chubb, associate secretary, General Board of Evangelism.

WHEN I was a young minister, I was shocked to hear many of my brethren confess to an irregular and unsatisfactory devotional life. Some—in fact, many—confessed that they did not pray much because it baffled them or because they did not have the time for prayer.

I am convinced that prayer is the minister's number one spiritual weapon. Both experience and biographical reading have convinced me of this truth. If we are men called to preach the word of God and live the life of God, then prayer becomes supremely important because it is the direct personal line to God. It is the personal and individual side of faith. One comes, in genuine prayer, to know God as he knows his best friends, and of course, knowledge of God and friendship with God is many times more valuable and uplifting than human friendships. This analogy is one of the best I know: Prayer is to our insight into the life and actions of God as conversation is to the knowledge and life of a friend.

It takes time, regular and liberal periods of time, for prayer to produce the best results. I think there is a profound truth for personal practice in the idea expressed by the woman who said, "I give a half-hour each day to prayer, and God knows that I will be most receptive in that period, if he has anything especially painful or useful to say to me." This should not prevent prayer at other times of the day, but a regular, long period of prayer is most essential.

There are times when one must go to a place of prayer and stay until the light breaks. There are dark periods of the soul for everyone and, with our human limitations, there are times when the way is dark and confusing. We know not which road to take. "Low periods" come to us all.

Let us learn the art of withdrawing, for as long a period as is necessary, to pray and meditate through the confusion and the darkness. Some men have done it at the church altar. Others go out by themselves or out with a few select friends.

Silent prayer is too much a lost practice among Protestants. I am helped immensely on Sunday if I have spent three hours of silence on Saturday evening. It puts a finishing touch to my daily devotions to end the day with a long period of silent listening and waiting. An hour of silent prayer before a critical service has been an invaluable aid to me.

Be still, and know that I am God. . . . They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint. How long shall we wait? One would not want to be arbitrary, but an hour a day is not too much if one wants to be strong spiritually, a minister who radiates divine life and wisdom.

Why do men have trouble with prayer? I think the practical difficulties are twofold. The most common difficulty is that they do not pray enough. When one does pray, and learns with experience to pray more effectively, he discovers the great power of prayer and the difficulties disappear.

The other main trouble is intellectual. Many of our men have taken the belief in physical law over into their spiritual living in a way that is invalid. They express it confidently in the high sounding words, "I am a believer in science." So am I—in that I yield nothing to any man.

The real solution to this intellectual hazard is to remember that spiritual law, both in science and in religion, is superior to physical law, just as the mind is superior to the body. The test of prayer is made by praying. It must be judged by the results that you get. Therefore, the man who prays and gets results has a superior word over anyone who merely discusses prayer. The results of prayer stand on their own right and are so powerful and dependable that the man of prayer says they are divine experiences and effects.

There is another group of difficulties that might be called "growing pains." They come to one when he is growing out of his past experiences and beliefs, and just before he improves them sufficiently to get new results. Teen-age young people are likely to have trouble with prayer just because they have outgrown the prayer experiences of their earlier years. Young men and women in their early thirties have trouble with prayer because their responsibilities are so much heavier than formerly that more prayer and power are needed. These are examples of "growing pains." The cure for them is to improve in prayer and spiritual life.

Have you ever noticed that morons do not get the blues? The very fact that one does get blue and does feel dissatisfied is one of God's ways of telling him that he can improve and do better.

Those who want strong medicine to cure their problems should read after men like Sundar Singh of India, or Glenn Clark and Gerald Heard of this country, or Kagawa of Japan. These are fearless men of prayer, scientific minded and up-to-date, but they are also men of God.

The Fountain

HIS STRANGE CONQUEST

The Jewish race were exceedingly detestable to the government of the Romans, as having occasioned them endless troubles; but this did not disturb the preaching of the Word. The city of Jerusalem was stormed and destroyed and its inhabitants crushed and overwhelmed, but the disciples who came out from that city conquered even the Romans. A strange and wonderful fact! Countless thousands of the Jews did the Romans subdue, but they could not prevail against twelve men, naked and unarmed."

—John Chrysostom.

INGRATITUDE

All our discontents spring from the want of thankfulness for what we have.

—Daniel Defoe, in
The Journal of Robinson Crusoe.

REVELATION

The Revelation of God is not a book or a doctrine but a living Person.

—Emil Brunner.

SECRET OF GROWTH

In my opinion, we should grow more in virtue (humility) by contemplating the divine Perfections, than by keeping the eyes of our soul fixed on the vile clay of our origin. . . . The best method of acquiring self-knowledge is to apply ourselves to the knowledge of God. His greatness makes us see our lowliness, his purity reveals our stains, and his humility shows us how far we are from being humble. We draw two advantages from this practice: one, a clearer vision of our nothingness in contrast to the divine grandeur . . the other, that our intelligence and our will become ennobled and capable of every kind of good.

—St. Teresa, in *The Interior Castle.*

THE FINAL QUESTION

The final question about life is whether it makes sense.

—Reinhold Niebuhr.

ONCE IS NOT ENOUGH!

Face the facts squarely. If you mean to understand God then you have to worship regularly, to have special times of worship. You cannot be a "taster" or a "oncer," like the man who came to the Bishop of Exeter and gave him the most disconcerting answer he had ever received to the question, "Why don't you come to church?" the man replied, "I've been."

—David K. Montgomery, in *Why Go to Church?*
(Morehouse-Gorham Co.)

SERMON POINTS

This is the wonder of the Christian religion, that it is shot through and through with [the] motif of a richer life emerging out of tragedy and death. Its greatest music, its greatest poetry, its greatest drama, all are inspired by this same sequence, Creation—Passion—Re-creation.

—F. W. Dillistone, in *The Significance of the Cross* (Westminster Press).

BASIC REQUIREMENT

Plato, in his dialogue of "The Republic," gave us the famous allegory of the cave. He pictured men sitting with their backs to the light, mistaking for reality the shadows cast on the walls. So, perhaps, did our generation turn its back on the light to grope in a confused and myopic fashion amid the dark shadows of greed, indifference, and faithlessness. Here, in groups of honest and thoughtful people, in honest and thoughtful universities and colleges employed in unselfish thought and action will be found none who desires to turn his back to the light. In such groups, there may be found the way that may afford new light for our time, though we may feel constrained to use it in the full realization that an inner transformation of man is necessary before an outer one can endure.

—Rufus C. Harris, in *Postwar Problems in Business, Education, and Government* (Vanderbilt University Press).

"SOME TIME A-DYING"

From 1930 to 1942 our population increased 9.1 per cent, while church membership during that same period increased 12.9 per cent. The church may be dying, as we are so often told, but like Browning's martyr she can at least say, "I was some time a-dying."

—Willard L. Sperry, in
Religion in the Post-War World,
Vol. I (Harvard Univ. Press).

"SHADE OF HIS HAND"

CHR. Why, what was it that brought your sins to mind again?

HOPE. Many things; as,

1. If I did but meet a good man in the streets; or,
2. If I have heard any read in the Bible; or
3. If my head did begin to ache; or,
4. If I were told that some of my neighbors were sick; or
5. If I heard the bell toll for some that were dead; or,
6. If I thought of dying myself; or,
7. If I heard that sudden death happened to others.
8. But especially when I thought of myself, that I must quickly come to judgment.

—Conversation between Christian and Hope
in Bunyan's *Pilgrim's Progress.*

NEO-ORTHODOXY

The emergence of neo-orthodoxy is, for the most part, a reappearance of Calvinism but without Calvin's doctrine of election or his biblical literalism. Distinctions between Lutheran and Calvinist thought are less sharp than they once were, yet it is significant that the chief centers of neo-orthodox influence in this country are in seminaries that are Calvinist in background. Emphasis upon God's glory and sovereignty, the sinfulness and helplessness of man, the divine initiative in revelation and redemption, the saving work of Christ, the Bible as the basis of religious knowledge —these concepts, though no exclusive prerogative of Calvin's, were central to his thought. The truth that lies in them is being increasingly recognized by those who stand outside the Calvinist tradition.

—Georgia Harkness, in *Protestantism, a Symposium,*
(Methodist Commission on Courses of Study).

INTO THE MIRROR DARKLY . . .

One day a rich but miserly chassid came to a rabbi. The rabbi led him to the window. "Look out there," he said, "and tell me what you see." . . . "People," answered the rich man. Then the rabbi led him to a mirror, "What do you see now?" he asked. . . . "I see myself," answered the chassid. Then the rabbi said, "Behold-in the window there is glass and in the mirror there is glass. But the glass of the mirror is covered with a little silver, and no sooner is a little silver added than you cease to see others and see only yourself."

—Irving Hoffman, *Hollywood Reporter.*

ONE SOURCE OF COMFORT

Our pains are best assuaged when something good and beneficial, especially some help toward a happy issue, presents itself. All other topics of consolation, such as men borrow from the unavoidableness of suffering, and the examples of others, bring us no great alleviation. But the Son of God, our Lord Jesus Christ, who was crucified for us and raised again, and now sits at the right hand of the Father, offers us help and deliverance, and has manifested this disposition in many declarations.

—Philip Melancthon, in his sermon *The Security of God's Children.*

POPULAR IDEA

For when you get down to it, isn't the popular idea of Christianity just this? That Jesus Christ was a great moral teacher and that if only we took his advice we might be able to establish a better social order and avoid another war? Now, mind you, that is quite true. But it tells you very little about Christianity and it has no practical importance at all.

—C. S. Lewis, in *Beyond Personality* (Macmillan).

VAST EMPIRE

A well-known politician in a heated campaign is said to have telegraphed his campaign manager: "Claim everything." That, in a much profounder sense, is precisely the sermons which Christianity makes on life—"All things are yours." All of life is holy. Religion is not a province but a world empire.

—Lewis Robeson Akers, in *The Eighth Fear* (Abingdon-Cokesbury).

GOD'S CONCERN

It is a great mistake to suppose that God is only, or even chiefly, concerned with religion.

—William Temple.

THE MASTERS BELIEVE!

When I first began reading St. Augustine, Pascal and Kierkegaard, I was, naturally, impressed that minds so infinitely more acute than mine should believe the Nicene Creed.

—W. H. Auden, in the Foreword to *The Flower of Grass* (Harper).

DIFFICULT AND UNTRIED

The Christian ideal has not been tried and found wanting; it has been found difficult, and left untried.

—G. K. Chesterton.

OUR LOVES MAKE US

We cannot help becoming like the ones we love and. if we go to church loving Christ and wanting Him, we shall find Him; and our lives, like impressionable wax, will begin to reflect His life and will. In that process of self-giving we will find that we have received—just as the wax received the imprint of the seal. Figuratively, and reverently, as one of the prayers has it, "we lean our weariness against God's strength," and as we press ourselves to Him in worship we come away, so to speak, bearing His image.

—David K. Montgomery, in *Why Go to Church?* (Morehouse-Gorham).

MONEY ISN'T OMNIPOTENT

On the whole, one is weary of hearing about the omnipotence of money. I will say rather that, for a genuine man, it is no evil to be poor; that there ought to be literary men poor—to show whether they are genuine or not! Medicant orders, bodies of good men doomed to *beg*, were instituted in the Christian church; a most natural and even necessary development of the spirit of Christianity. It was itself founded on poverty, on sorrow, contradiction, crucifixion, every species of distress and degradation. We may say, that he who has not known those things, and learned from them the priceless lessons they have to teach, has missed a good opportunity of schooling. To beg and go barefoot, in coarse woolen cloak with a rope round your loins and be despised of all the world, was no beautiful business—nor an honorable one in any eye, till the nobleness of those who did so had made it honored of some!

—Thomas Carlyle, in *Heroes and Hero-Worship.*

EFFECTIVE METHOD

There is an old story of a man with a conciliatory spirit. He moved into a community where lived a notoriously disagreeable and contentious neighbor. When informed of the character of this neighbor he said, "If he disturbs me, I will kill him." This reached the ears of the villainous neighbor, who in various ways tormented the new settler. Every offense was met by kindness until, at last, the stubborn heart was melted, and he said, "I was told that he would kill me, but I did not know that he would do it this way."

—William P. King, in *Adult Student.*

POWER FROM THE GREAT PHYSICIAN

Beatrice Plumb tells of being in the Physicians' Church and seeing a man enter and proceed to the chancel. She recognized the worshiper as a distinguished surgeon whose operations were regarded as modern miracles. "Why was that great man there? I saw him lift his fine surgeon's hands on the altar rail, his face uplifted as in urgent prayer. I stared at those strong, white hands uplifted in silent supplication. Was he pleading for Christ's touch with its ancient power to come to them? I don't know. But I read a few days later that he had successfully performed an operation which would go down in surgical annals as the first decisive victory over a horrible disease before which the earth's doctors had stood powerless.

—Roy A. Burkhart, in *The Church and the Returning Soldier* (Harper).

REVIEWS

In this issue:

Man and His Works, Pascal: Genius in the Light of Scripture, and *The Survival of Western Culture*, reviewed by John O. Gross, contributing editor of THE PASTOR.

The Man Who Wanted to Know, reviewed by K. Morgan Edwards, Community Methodist Church, Rosemead, Calif. Pastor Edwards also discusses in this section the minister's reading, suggesting significant books in several fields.

One Hundred Cases for Survival After Death, and *The Story of the Christian Year*, reviewed by R. P. Marshall, First Methodist Church, Brooksville, Fla.

Those War Marriages-- Books for Counselors

By DONALD M. MAYNARD

THE OUTLOOK for domestic accord and family life after the war is not promising. Many couples who married hastily, or who have found that the lengthy period of separation has brought about in each personality changes that were not anticipated, will be faced with the question, "Shall we get a divorce?" Engaged couples, reunited after the war, will tend to rush into marriage without taking time to discover whether they have so changed as to make such a marriage inadvisable. Returning servicemen, eager to establish their homes, are likely to marry hastily without adequate acquaintance with the girl or a sufficiently long engagement period to discover whether the chances are good for a successful marriage.

Maynard

Marriage and family counseling always has been a very important part of the minister's task. It will be increasingly significant in the days ahead. The wise pastor will make every effort to increase his effectiveness as a counselor. The brief reviews that follow will suggest some of the books that he will find helpful.

Marriage and Family Counseling, by Sidney E. Goldstein, McGraw-Hill Book Company, 457 pp. $3.50.

Dr. Goldstein, who is President of the National Conference of Family Relations, gives us in this book a complete manual on marriage and family counseling. He deals with both the pre-marital conference, and family counseling, basing his discussion in both cases primarily around the five major problems of marriage and family life: the legal, the economic, the biological, the psychological, and the ethical or spiritual.

He says that family counseling is a delicate, difficult and highly specialized procedure and defines its three steps as follows: first, the assembling of all the available evidence in the case; second, the discovering of the cause or causes of the distress, and third, the planning of a program of action. In showing how this procedure may be followed, he deals with specific problems faced by men and women who seek help and gives definite suggestions to the counselor.

The third section of the book deals with the Marriage and Family Consultation Center, its organization, administration, staff and program of work.

From Friendship to Marriage, by Roy A. Burkhart, Harper and Brothers, 161 pp. $1.50.

Love At The Threshold, by Frances Bruce Strain, D. Appleton-Century Company, $3.50.

You Can Be Happily Married, by Gilbert Appelhof, Jr., The Macmillan Company, 218 pp. $2.

Marriage and Sexual Harmony, by Oliver M. Butterfield, Emerson Books, Inc., 96 pp. 50 cents.

These are books that a pastor will find exceedingly helpful, both in giving him insight into the problems of young people, and in providing him with books to put into the hands of those who are contemplating marriage. In fact, those who already are married could read them with profit.

Burkhart's book, written several years ago, is one of the best in this field. He begins with an emphasis on the importance of friendship, and indicates ways by which young people may make friends. He gives suggestions as to how to obtain dates and what to do when conversation ceases. He has a frank and helpful discussion of the problem of intimacy. He deals with such questions as how to recognize love when it comes, is love at first sight possible, and what qualities to look for in a mate. Constructive suggestions are given for the engagement period, and for making a success of marriage. This is a book every pastor should have in his library.

Strain, who has written extensively in the field of sex education for children, gives us an excellent book on social dating, romance and marriage. She deals with the problems young people face and answers the questions they ask.

Appelhof, an Episcopal clergyman who has had considerable experience in marriage counseling, says his book "is an attempt to present a practical, non-technical guide so that both young people and their parents may help chart the course of successful marriage." He succeeds in achieving

his purpose. In considering the courtship and engagement periods, he lifts up the problem of marriage between Catholics and Protestants. In his chapter on Pre-Wedding Arrangements, he gives the questionnaire he used in his "marriage clinics." It is composed of one hundred questions, which have a definite bearing upon preparation for marriage and gives the couple an opportunity to learn, in a general way, their probable chances for marital happiness and the areas where difficulty may be experienced unless changes are made before marriage.

He also gives helpful suggestions regarding plans for the wedding and the honeymoon. His chapter on special helps for married people summarizes well the technique for acquiring sexual harmony and the whole matter of family planning. Attention is given to the procedure to follow when children are adopted. He deals with such family problems as managing the family income, joint recreation and petty annoyances. There is an excellent bibliography and list of suggested readings.

Someone has said that more than fifty per cent of divorces are caused by sexual maladjustment. Whether or not this figure is correct, there can be no question but that much marital unhappiness may be traced to lack of sexual harmony. Recognizing this, many ministers give Wood's *Harmony in Marriage* to couples they marry. It is excellent. The pamphlet by Butterfield is more definitely in the area of sexual harmony and has the advantage of being factual, clear, concise, small and inexpensive. It can be highly recommended.

Marriage in War and Peace, by Grace Sloan Overton, Abingdon-Cokesbury Press, 190 pp. $1.75.

Soldier to Civilian, by George K. Pratt, McGraw-Hill Book Company, 233 pp. $2.50.

These two books will give ministers insight into the problems faced by returning servicemen, and their wives and sweethearts. Mrs. Overton, writing out of years of experience in counseling high school and college young people, deals realistically and constructively with the problems young people are facing in these post-war years. She describes clearly many of the difficulties servicemen face in adjusting to civilian life. She suggests some "don'ts" and "do's" for families and associates of these men. She considers the place of woman in war and peace and notes what the war has done to her. She gives helpful suggestions to the woman who, because of the war, may never marry. In dealing with the problems of war marriages and post-war family living, she handles with sensitiveness and skill the matter of mixed marriages, especially between Catholics and Protestants. Recognizing that such marriages may not be wise, she nevertheless knows they are inevitable and gives suggestions as to how such marriages may be made a success.

Pratt, in dealing with the problems of readjustment of the returning serviceman has two chapters, "The First Weeks at Home" and "Getting Reacquainted with the Family," that contribute considerably to a counselor's understanding of the family problems faced by our returning veterans. He reminds us that the children and brothers and sisters of returning veterans also face problems of readjustment.

Conserving Marriage and the Family, by Ernest R. Groves, The Macmillan Company, 138 pp. $1.75.

This book is written for those who are thinking about divorce but are in some doubt as to what they should do. The material is presented as if Dr. Groves were talking to the wife, inasmuch as it is usually the woman who petitions for divorce. Both the style and the purpose of the book may be found in the following statements found in the first chapter:

"So you're going to get a divorce? I am asking you to think your decision over with me, not because I am opposed to people being divorced but because from a considerable experience with people who have gone to the courts to break away from a husband or wife, I have learned that later some of them regret what they did. . . . My only desire is that you be sure of yourself before you make the break that will almost surely end the followship which you once entered with such high hope. I shall discuss the chief reasons which lead people to seek a divorce in order that I may help you to feel sure of yourself before you take your matrimonial unhappiness to the court and ask for release. It is risky to rush into marriage but even more so to seek a divorce hastily and without counting its long-time costs."

The above paragraph presents the emphases that may be found again and again in this book: First, consider carefully your present ordeal in comparison with what is likely to happen after the divorce, and second, try to come to a decision as free from emotion as possible.

Dr. Grove reminds his readers that the reasons given for divorce in the courts are seldom the real reasons for the break-up of the home. Furthermore, he notes that some of the motives for the divorce may not be recognized even by the one who is seeking it. The book, therefore, considers both recognized and unrecognized motives.

Part I deals with the recognized motives. The most common reason given is that one is unhappy in the marriage. Such a reason is vague and represents primarily an emotional attitude. To those giving this reason, the author says, "The first thing you need to find out is whether you were happy before you were married. . . . May it be that you are projecting upon your husband the discontent that has long been a chronic handicap in your life and which, therefore, must be removed before any-

thing you do will bring you any considerable feeling of success." Marriage cannot be expected to change one's personality, and yet if one is chronically unhappy, there must be a change if the marriage is to succeed. Much unhappiness in marriage is the result of emotional immaturity on the part of one or both of the partners.

Additional chapters in Part I deal with such reasons as unfaithfulness, quarreling, sexual maladjustment, mother-in-law trouble, disagreement about children, and disillusionment about one's partner.

In Part II, Dr. Groves deals with the unconscious motives for wanting a divorce, mentioning specifically three: father or mother fixation, failure to grow up, and matrimonial monotony.

In Part III he gives suggestions as to what should be done after one has made his decision. If it is to seek a divorce, he makes what he calls an eleventh-hour suggestion: "test yourself with a trial divorce. Live long enough as if you were divorced to find out how you will like having this break made legal. The experience may prevent your making a great mistake."

This book should be a *must* for every minister's library.

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The Case for Man's Progress

THE SURVIVAL OF WESTERN CULTURE, *by Ralph Tyler Flewelling. Harper & Brothers, 304 pp., $3.*

After World War I, *The Decline of the West*, by Spengler, was published. In the judgment of the author, Western civilization was doomed and he expected another Caesar, a conquering man, to bring it to its termination. *The Survival of Western Culture* by Ralph Tyler Flewelling, professor of philosophy at the University of Southern California, is more than an answer to Spengler. In it, Dr. Flewelling becomes a prophet who finds bases for moral progress in this day.

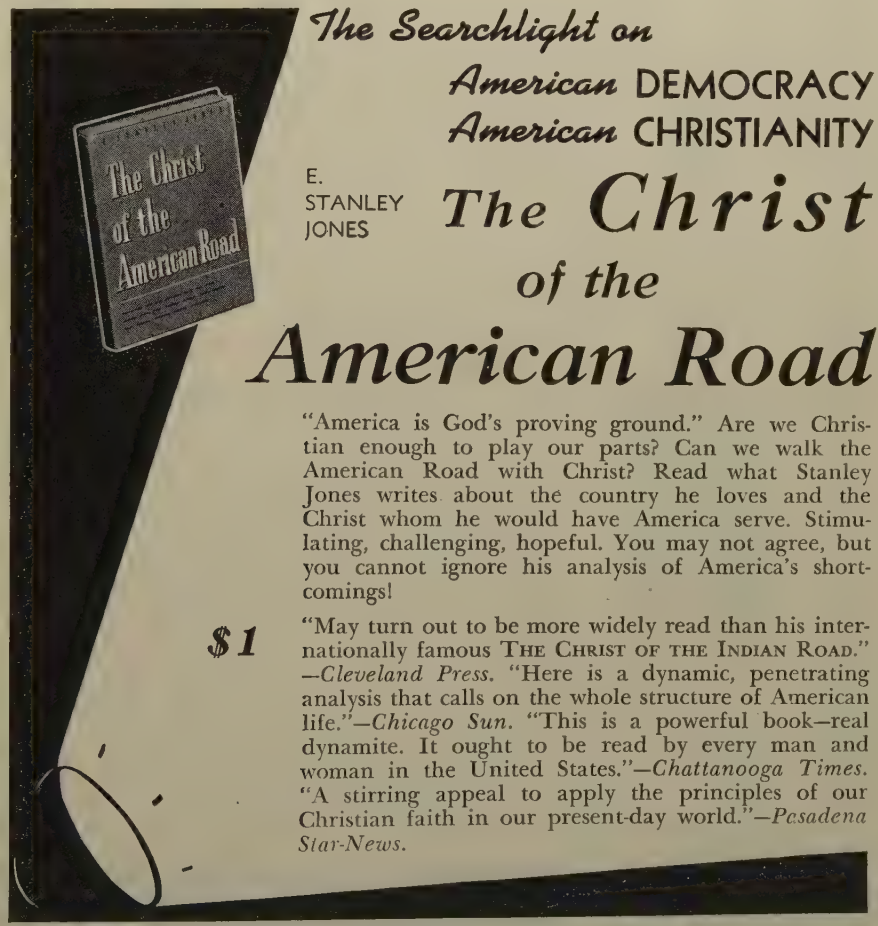
The author traces the history and development of the creative idea of Western civilization to the beginnings of philosophic thinking. Friendly always to religion, he finds in it the power that "can lift a fertile idea into mass consciousness and so make it hold for wide populations and considerable periods." Religion, because of either national or racial connections, has not been able to exert its full influence in this world. It must become cosmic. "Only something with the cosmic creative and educational appeal of religion is powerful enough to meet the situation." The Christian faith is the answer to this need since it helps the person to find himself and "his highest good only in the well-being of all."

The civilization of the West must find its hope of being perpetuated in the discovery of the significance of the person and his true value. The penetrating analyses of the author of the influences that affect the individual is reflected in the section of the book that deals with "The Present Dilemma of Civilization." "The ultimate defense of the state," he says, "lies in the integrity of its citizens." But today, the state is inhibited in its producing of moral citizens by the failure of law, education, newspapers, and so forth, to furnish essential moral leadership. Science without morals becomes the aide and abettor of anarchy, and the crowding out of religion from education gives the impression that religion and morals are hostile to learning.

But as strong as the author is in analysis, he is equally effective in synthesis. History shows that when men possess convictions so deep "that they seize upon both the emotions and the imagination" something happens. "Once an idea has become so visualized, so vivid, and so widespread in the minds of men that it touches the imagination, the swift transition to a new order of civilization is possible almost overnight."

In many ways this book parallels *The Science of Power* by Benjamin Kidd, published in 1918. Kidd predicted then that the life and nature of the world could be changed by anyone who would seize upon an idea and emotionalize it. Instead of the Christian Church's catching the vision of a reconstructed world following World War I, totalitarians did, and led it into an orgy of destruction. The success of their efforts in emotionalizing a pagan way of life and having it accepted will always be witnessed by World War II.

Dr. Flewelling does not merely call to this generation to renew its faith in spiritual values but warns of the consequences if it fails to do so. "Once around the wide, wide world there is a real regeneration, a genuine search for the submerged spiritual bases of the social order we shall see eye to eye with other men, and war and slavery, crooked business, grafting politics, enervating nationalism, fraud and oppression will be abolished."—***John O. Gross.***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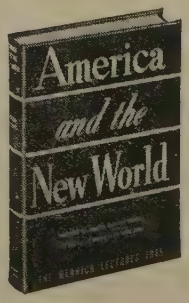

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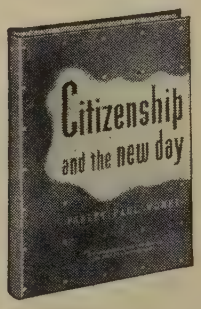

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The Nature of Man

MAN AND HIS WORKS, *by Edward L. Thorndike. Harvard University Press, 212 pp., $2.50.*

This is another noteworthy book by a versatile and stimulating scholar. It consists of the William James Lectures for 1942-1943. Thorndike, a former student of James, has been acclaimed, with John Dewey, as having had the greatest influence on educational trends during the past fifty years.

The author, after reviewing the nature of man and the influence of environment upon him and his work, discusses the application of psychology to life and its surroundings. The lectures are reasonably free from technical language. Thorndike himself predicts that they will be for any thoughtful person profitable studies in the sciences of man.

In his concluding chapter on the "Welfare of Communities," he expresses surprise that a study he made revealed the reduced influence of the Church as a civilizing agency. It is not, he holds, as effective as it was a century ago. The reason may be found in his view that the churches have become clubs of estimable people: they maintain traditional rites and ceremonies, but are no longer powerful forces for human betterment.

Conclusions in the book upset many established opinions, but Thorndike sustains in it his reputation, earned many years ago, of being stimulating and constructive.—***John O. Gross***

THE SEARCH FOR TRUTH:

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PASCAL: Genius in the Light of Scripture, *by Emile Cailliet. Westminster Press, 383 pp., $3.75.*

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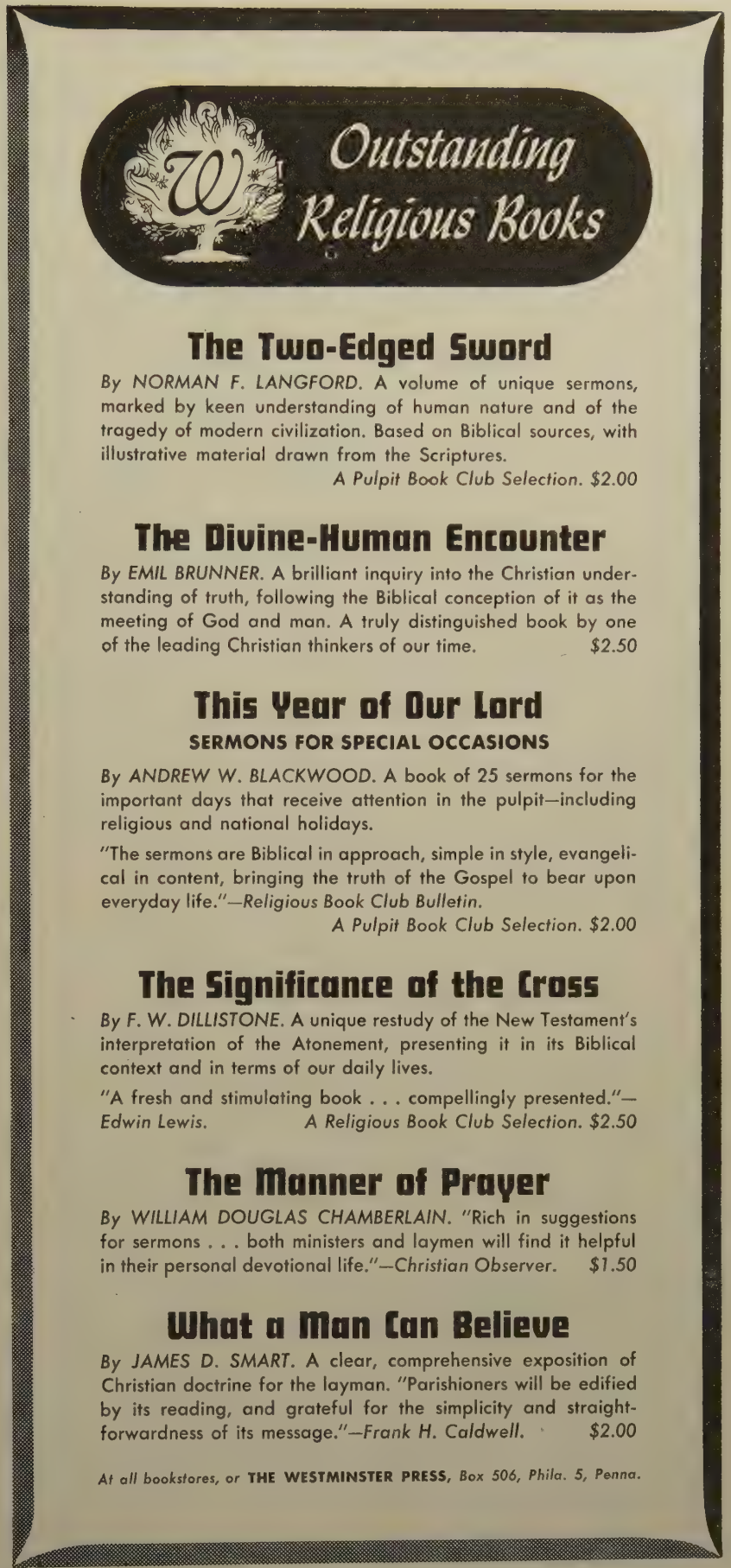

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out doubt, Cailliet is one of the great scholars of our age and, like Pascal, in his search for truth has studied science, philosophy, and theology. In fact, he holds that theology should be pursued along with some other professional work. He fills the chair of French Literature and Civilization at the University of Pennsylvania.

If one draws the conclusion that this book is by an amateur, he may prepare for a disillusionment. It is the kind of book that demands all the intellectual acumen that one possesses. Pascal was a genius of the seventeenth century. He was a mathematician at the age of twelve, and at twenty-three, he exploded an error of the ancient physicists concerning atmospheric pressure. From that time until his death at thirty-nine, he devoted his life to the study of religion.

Anyone desiring the refreshment that comes in deviating from the beaten path in religious writing will find *Pascal* a most inspiring and helpful biography.—***John O. Gross.***

Christian Fellowship

THE MAN WHO WANTED TO KNOW, *by James W. Kennedy. Morehouse-Gorham Co., 160 pp., $2.*

Here is a book for the instruction of laymen who are being prepared for entrance into the church. It will be read with profit also by many laymen who want to know the joys and delights of the Christian fellowship. Its chief value is not in new insights but in a simple expression of the basic insights of an intelligent and working faith. Every church could base a series of midweek meetings or monthly supper meetings on such a book.

Thumb sketches of books very important for the minister's library are woven into the text. The books of C. S. Lewis, Harry Emerson Fosdick, George A. Buttrick, Calkins, Bevan, Grensted, and the American translation of the Bible speak through its pages. Thus the laymen become acquainted with books they would not

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In Part II, Dr. Burkhart cites various methods churches have been using to keep in contact with their absent servicemen, explaining in detail their already obvious values. Here, too, is his explanation of the need of sustaining those left at home, and concrete examples of special services the minister or church worker can offer to relieve anxiety.

Noted for his own success as a counselor, the author then takes up the methods of aiding, through intelligent counsel, the thousands of men and women with mental and physical handicaps. He describes in detail the different psychiatric and psychological conditions that will be most prevalent—which the minister can combat and which must be turned over to a physician.

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have occasion to read, and the more discerning of them will probably make their way to the minister's study for supplementary reading, or add good books to their libraries.

The place of the Bible, a vital prayer life, basic beliefs, and the ethics of Jesus are the major considerations of the book.

The minister who has not reduced his theorizing about prayer to a life of devotion will find the section on prayer especially creative and refreshing. While the last two chapters are primarily for Episcopalians, others who read them will find the meaning of the rich liturgical contribution which that church brings to Christendom. There is a fine explanation of religious symbolism. Other protestants will want this story of the evolution of the *Book of Common Prayer*—the finest single devotional and liturgical manual available for the building of worship services.

It is a source of encouragement that at least one Episcopalian does not try to whitewash the domestic vagaries of Henry VIII. Instead, Mr. Kennedy shows the larger historical context, with its many complications, out of which the Church of England was born.

Here is one of the practical, helpful books available for the minister who wants his people to know. I expect to put a copy of this book into the hands of people who desire to enter church membership.—***K. Morgan Edwards.***

Documented Stories of Psychic Phenomena

ONE HUNDRED CASES FOR SURVIVAL AFTER DEATH, *edited by A. T. Baird. Bernard Ackerman, Inc., 224 pp., $3.*

After every war, interest in psychic research rises to new heights. Just now we are going through a period when the minds of men and women are being turned to the thought of death and what lies beyond. While some ministers have more and more neglected the subject of life after death, the various cults have taken it up—often with fantastic results. The Church must be prepared to assert her faith in immortality in no uncertain terms.

As a preparation for such a program, such books as this are valuable. Here we have in one volume the collected cases which have fascinated and mystified the scientists of the world. After reading this volume, one is almost ready to admit the possibility of anything, no matter how fantastic.

These are not arguments for spiritualism, and, for the most part, they are reported by skeptical scientists who became interested in psychic phenomena while holding no brief for any religious idea of the future life. Much of the material will give little encouragement to those who hope to receive from the other world concrete help in solving the problem of existence.

One is tempted to believe that if these accounts are true (and who can doubt the evidence in many cases?) spirit phenomena may be caused by earth-bound spirits which were not prepared for heaven as we think of it. Many of the happenings recorded would seem to be the work of childish, and sometimes spiteful, beings who have retained all of the natural disabilities of the earthly life, and who sometimes are not fully aware that they have been separated from it.

Interest in psychic phenomena will grow during the postwar years, and the minister would do well to prepare himself to answer questions in this field.

The Protestant Churches have no united voice upon the matter, but it is interesting to note that the Roman Catholic Church has taken her stand with the theory that such manifestations are to be suspected of being caused by demonic interference, and should be left severely alone. While not denying the possibility of spirit phenomena, Catholic doctrine holds that it is a sin to "seek the truth from the dead."—***R. P. Marshall.***

Unity Through Liturgy

THE STORY OF THE CHRISTIAN YEAR, *by George M. Gibson. Abingdon-Cokesbury Press, 238 pp., $2.50.*

Written for the benefit of ministers of non-liturgical churches, this volume is a compendium of useful knowledge about the Christian Year. Dr. Gibson is a former Methodist, who came to the pastorate of Hyde Park United Church, Chicago. The publishers, somewhat apologetically, it seems, explain that the author is "no formalist in religion." That statement might mean that he is not a stickler for ritualism, or that he does not hold to the prevalent disease of formal formlessness. Actually, Dr. Gibson represents the growing tendency of non-liturgical churches to find in the treasures of the Catholic (or Universal) Church a basis for an ecumenical movement.

The book is more than a description of the various seasons of the Christian Year; it is a history of organized Christianity, viewed especially with reference to liturgical developments.

The author says in his Foreword: "Protestantism needs the unity of cultural and spiritual practice which a rediscovery of the Christian Year will give it. The proposal is bold, considering the continuing suspicion of religious subjectivists toward all forms and observances. But it is also timely, having been anticipated by a general interest in the unified practices called for by a common faith. The ecumenical consciousness not only modifies former suspicions but quickens sympathetic interest in the usages of the Church universal."

This is a valuable book which will be read by Methodists with great profit, now that our Church, through the new *Book of Worship*, is providing materials for worship based upon the Christian Year.

Dr. Gibson is to be congratulated upon his successful attempt to bring liturgical practice into the terms of non-liturgical understanding.—***R. P. Marshall.***

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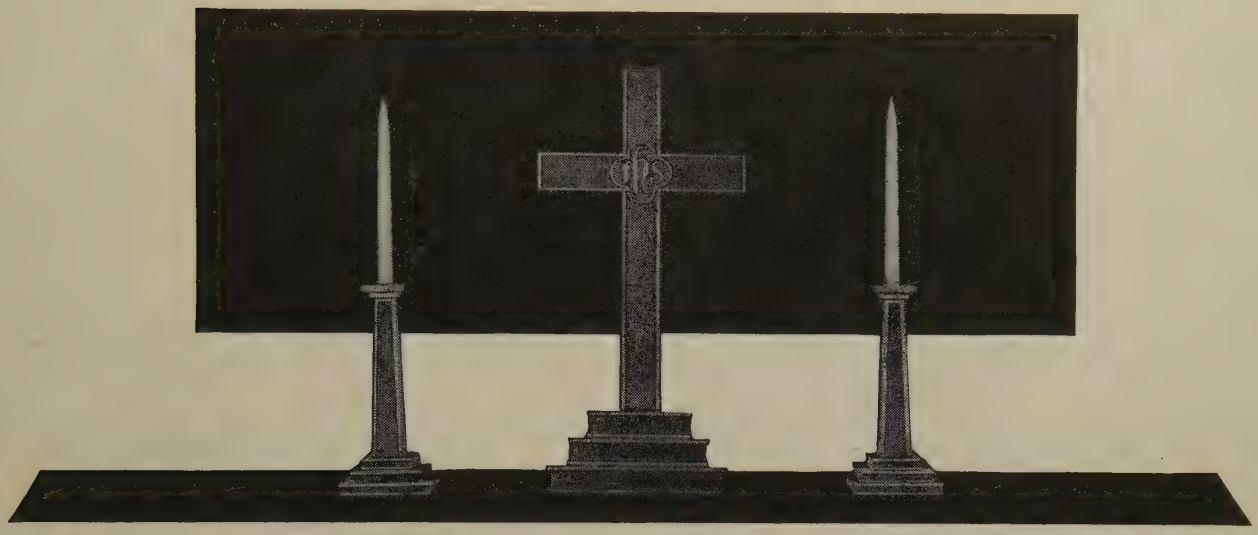

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The Minister's Reading

By K. MORGAN EDWARDS

CLIFTON FADIMAN is reported to have been approached by a young lady who asked him if he had read a certain best seller. "No," was the quick retort.

"Shame on you, Mr. Fadiman, it's been out for six weeks."

"Have you read the *Divine Comedy?*" asked the noted reviewer.

"No!" returned the young lady.

"Shame on you," replied Mr. Fadiman, "it's been out for six hundred years."

There is real value in reading the better contemporary writing provided one has a standard by which to judge it. That standard is most readily achieved through the knowledge of at least the major writings of importance which have come to us from the centuries. This is not an appeal for the minister of today to go back and read Virgil in the original every summer, or to retreat into monastic scholasticism. But we do need a foundation.

A few years ago, Mortimer J. Adler published a volume called *How to Read a Book.* In addition to giving much excellent advice on how to know what you are reading, Mr. Adler listed a minimum of the necessary classics for background reading. By following some such list, the minister would find himself laying a foundation from the best writings of the years. So few books written in any given generation are destined to live that it is dangerous to trust only in the contemporary. There is such a thing as the disease of contemporaneousness. We should look at the date of the first publication of a book before buying it. If the book is in danger of being outdated before you get it home from the bookstore, it is better to save your investment. It is far better to go back to books which were first issued ten years ago and are still alive. The chances are that any book which has survived the deluge of new books coming from the presses will be a safe purchase for your library.

The Function of Good Books

Good literature of the past and present is more a preparation of atmosphere than specific material for the minister's use. Francis Thompson, it is said, went to London carrying the works of Aeschylus in one pocket and of Blake in the other. There, during a strange and wretched life, a fire was lighted in his life which never went out. Through Spenser's *Faerie Queene,* a new world was opened up for the youthful John Keats, and the vistas of that experience inspired some of England's loveliest poetry.

The mind of the minister is made occasionally by a single book which commands the intellect and stirs the emotion. How many ministers have been started on their way by a book like George Gordon's *The Christ of Today,* Charles Silvester Horne's *The Romance of Preaching,* Walter Russell Bowie's *The Renewing Gospel,* or Thomas Kelly's *A Testament of Devotion?*

Accurate Thinking

There is little value in reading if one does not take the mind along. Much help in thoughtful reading has been given to us by semantics. S. I. Hayakawa's *Language in Action* is a simple approach to the subject. Clear thinking will aid the reader to classify and organize his resources. H. W. Fowler's *Concise Oxford Dictionary* and a usable edition of Roget's *Thesaurus* are indispensable companion volumes for critical thinking.

Best Sellers

Numerous fiction works can be read with great value for the minister. *The Saturday Review of Literature* and various Metropolitan newspapers carry competent reviews which will aid in selecting. The minister, of course, does not want to spend all of his reading time in the field of fiction, and, for that reason, he should follow the reviews with extreme discrimination. The Heritage Club furnishes an inexpensive medium through which the minister may lay hold of fine editions of the best fiction, past and present.

Current Religious Books

Preachers are in the habit of reading two kinds of religious books: those which can be read when he is tired, and those which require sufficient concentration to demand morning hours in the study. It is well to read both kinds, though it is disturbing to find how many ministers follow the line of least resistance. Paul Scherer in his book, *For We Have This Treasure*—which is a good book for the minister—says, "keep one book going that is just a bit beyond you."

There are many modern books which enrich the cultural life of the minister while they instruct him in his craft. Stanley Hopper has given us something in his prize-winning book *The Crisis of Faith,* but we will not read in an afternoon before dinner. It centers in the setting forth of the "existential" school of modern theology. But in addition to this, there is an excursion through the Christian classics and through modern poetry quite uncommon to current religious writing. A simpler book in style, but one as richly endowed with classic reference, is Ralph Tyler Flewelling's *The Survival of Western Culture.* Books like this will hardly guarantee next Sunday's sermon, but they will guarantee sermons ten years from now.

Ralph Barton Perry's *Puritanism and Democracy* will give a much sounder background for preaching on days of national and international importance than a manual of sermons for special occasions, and it will force the minister to do some thinking of his own.

Published Sermons

Dr. Halford Luccock says, in *In the Minister's Workshop* that one good rule for the preacher is not to borrow from the sermons of other men. If this were followed literally it would destroy a large portion of effective, present-day preaching. But it contains a note of solemn warning to the minister who has not learned to think through everything which he is about to say in order that it may be a part of him when he

says it. The minister will find great help in reading the sermons of the masters of the pulpit craft.

F. W. Robertson, one of the greatest preachers of his age, could never get started without reading something which would light the preaching fire. But his reading was not for the purpose of gleaning stories or illustrations (the disease of "homilitis"). He read other men's sermons in order to release the creative forces from within him. The preacher would do well to get editions of Robertson's sermons, or books like Arthur John Gossip's *The Hero in Thy Soul.* The sermons of these British and Scottish master craftsmen are probably safer reading than American sermons; for the style of expression and organization does not tempt one so greatly toward imitation.

Early in his career, the minister must settle the battle of integrity. Once this is done, the sermons of Harry Emerson Fosdick and of other modern masters will prove helpful. The *Harper's Pulpit Series* of a few years ago contained significant collections of sermons like Lynn Harold Hough's "The University of Experience," and Charles Reynolds Brown's "Finding Ourselves." By keeping a permanent file of *The Pulpit*, the minister will be able to supplement his specialized reading of the preachers who seem to stimulate him.

Periodicals

Certain periodicals will be indispensable for the minister who chooses a large share of his reading from the past. *Religion in Life, Christendom,* or *Theology Today* will supply one need, while *The Christian Century, Zion's Herald,* or *Christianity and Crisis* will serve another. Journals like The Pastor and *The Pulpit* fill functional needs. A careful selection of periodicals is important for several reasons: (1) most of the best current writers are frequent contributors to the better periodicals, and the minister is able to make his own choices depending upon his fields of interest and the writers who seem to be most helpful to him; (2) the best of the religious book reviews are found in the journals; (3) the minister can resort to a periodical when he has only five or ten minutes at a time; (4) Such reading will keep the minister aware of the current needs of his congregation, and only as he knows the mind and the heart of his people can he minister effectively.

In connection with number three, it would be interesting to know the num-

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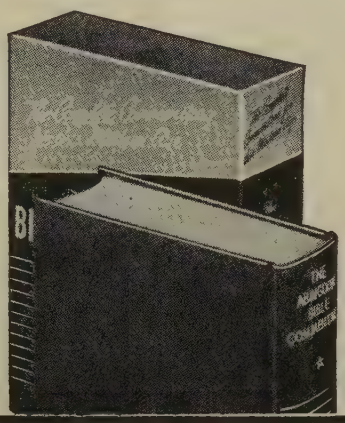

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ber of reading hours per year a thoughtful minister is able to achieve by carrying in his pocket some periodical. The hospital waiting room, streetcar or subway, the church business office between counseling appointments—all of these afford excellent opportunity for periodical reading.

Practical Values

Significant reading can be combined readily with the preaching program of the minister if he is alert to such opportunities. A series of Sunday evening or midweek meetings, for example, might be developed around a theme like "Heroes of the Christian Church." In order to prepare adequately for such a series, the minister should consult several sources. He will want to read biographies written by churchmen, but it will be necessary to supplement this with the verdict of the secular historian. Church biographers have a way of "whitewashing the saint" and people who are listening to us will be much more attracted to a flesh and blood character. When we come to consider Luther, Calvin, and other Protestants it will be necessary to add the biographies of Catholics. Perhaps, no one is equipped to speak on Martin Luther until he has read Jacques Maritain's *Three Reformers*. The minister will weigh such writing carefully remembering that, while Maritain is one of the world's greatest contemporary philosophers, there is no fury like that of a French Catholic for a German Protestant.

The church program offers other opportunities for the minister to relate his intellectual life to the practical task. In every modern church there are countless numbers who are interested in a literary or scientific approach to the Bible. Fosdick's two books, *The Modern Use of the Bible* and *A Guide to Understanding the Bible*, will furnish an excellent orientation. *The Literature of the New Testament* by Ernest Findlay Scott, *The Abingdon Commentary*, and Goodspeed's books on the New Testament are essential. A chronological approach to the Old Testament is organized well in W. J. Hutchins' *The Religious Experience of Israel*. For more detailed study, George Adam Smith's *The Book of the Twelve Prophets, Book of Isaiah*, and *Jeremiah* are excellent. This kind of teaching ministry can be carried on in small groups for years. While the people are being given a background in the moral ideals, insights, and beliefs which undergird our

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The Book of the Twelve Prophets, by George Adam Smith. Harper & Brothers, 2 volumes, each $2.50.

The Christ of Today, by George A. Gordon. Houghton-Mifflin Co., $2.50.

The Crisis of Faith, by Stanley Romaine Hopper. Abingdon-Cokesbury Press, 328 pp. $2.75.

For We Have This Treasure, by Paul E. Scherer. Harper & Brothers, 212 pp., $2.

A Great Time to Be Alive, by Harry Emerson Fosdick. Harper & Brothers, 235 pp., $2.

A Guide to Understanding the Bible, by Harry Emerson Fosdick. Harper & Brothers, 348 pp., $3.

The Harmony of the Synoptic Gospels, by Edgar J. Goodspeed. Charles Scribner's Sons, 275 pp., $1.25.

The Hero in Thy Soul, by Arthur John Gossip. Charles Scribner's Sons, $1.

How to Read a Book, by Mortimer J. Alder. Simon and Schuster, Inc., 398 pp., $2.50.

Introduction to the New Testament, by Edgar J. Goodspeed. University of Chicago Press, 362 pp., $2.50.

Jeremiah, by George Adam Smith. Harper & Brothers, 426 pp., $3.

Language in Action, by Samuel I. Mayakawa. Harcourt, Brace & Co., 345 pp., $2.

The Literature of the New Testament, by Ernest Findlay Scott, Columbia University Press, 312 pp., $3.

Modern Use of the Bible, by Harry Emerson Fosdick. Macmillan Co., 291 pp., $1.

New Chapters in New Testament Study, by Edgar J. Goodspeed. Macmillan Co., 223 pp., $2.

The Power to See It Through, by Harry Emerson Fosdick. Harper & Brothers, 248 pp., $1.50.

Puritanism and Democracy, by Ralph Barton Perry. Vanguard Press, Inc., 688 pp., $5.

The Religious Experience of Israel, by W. J. Hutchins. Association Press, $1.25.

The Renewing Gospel, by Walter Russell Bowie. Charles Scribner's Sons, 296 pp., $2.

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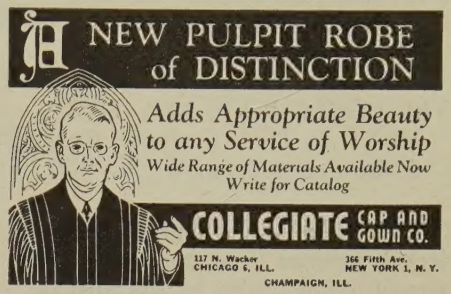
Sermons, by Frederick W. Robertson. Harper & Brothers, $1.39.

The Survival of Western Culture, by Ralph Tyler Flewelling. Harper & Brothers, 304 pp., $3.

Three Reformers: Luther, Descartes, Rousseau, by Jacques Maritain. Charles Scribner's Sons, 234 pp., $2.50.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BOOKS BRIEFLY NOTED

THE LITTLE JETTS NEW TESTAMENT, *by Wade C. Smith. W. A. Wilde Co., 232 pp., $1.50.*

This volume is comprised of selected passages from the New Testament, accompanied by so-called illustrations of the truth or principle taught in the passage. But the author does nothing more by his "little jett" etchings, it seems to me, than detract from the inherent beauty of the passages he attempts to illustrate. The characters resemble those sometimes used in statistical graphs to make statistics vivid. They work there—but the Bible is another matter.—***Vesta Whitley.***

FROM SUNSET TO DAWN, *by Leslie R. Smith. Abingdon-Cokesbury Press, 125 pp., $1.*

From Sunset to Dawn is a small volume written to bring comfort and strength to bereaved persons. It can be predicted that it will succeed in its undertaking. The book is an anthology containing best quotations and poems found for the alleviation of grief.

The deep spiritual insight of the author makes his approach to the fact of death and the question of immortality most constructive. He evades arguments but speaks out of personal conviction of the promises of eternal life. Anyone who has lost a loved one will find this book not only a solace but also a most helpful guide during the period of readjustment which follows the coming of death into the family circle.—***John O. Gross.***

THE TWO-EDGED SWORD, *by Norman F. Langford. Westminster Press, 194 pp., $2.*

Dr. Halford E. Luccock in his book *In the Minister's Workshop* speaks of the homiletical poverty of the preacher who has thrown the Bible out of the study window. The author of *The Two-Edged Sword* finds with Bernard Shaw that the Bible "is much more alive than this morning's paper."

The sermons in this volume were preached, the author says, to rural and small town congregations. Such congregations are often found to be veritable sermon testers.

These sermons are excellent biblical expositions. The author's use of the biblical materials shows excellent pedagogical insight. With the scripture as hooks, he readily hangs upon them experiences from contemporary life.—***John O. Gross.***

LIGHT OF CHRIST, *by Evelyn Underhill. Longman's, Green & Co., 107 pp., $1.75.*

This series of addresses was given at the House of Retreat at Pleshey by the English religious leader and one-time religious editor of the *Spectator*. The purpose of the author was to lead her group into "contemplation of the Life of Christ." Brief quotations from Christendom's greatest literature of devotion aid the author's endeavor.—***Woodrow Geier.***

ALCOHOLICS ARE SICK PEOPLE, *by Robert V. Seliger, M.D. Alcoholism Publications, 80 pp., $2.*

The assistant visiting psychiatrist of Johns Hopkins Hospital has prepared in this little volume a valuable study for use by physicians, psychiatrists, psychotherapists, nurses, social workers, clergymen, patients, and relatives. Putting emphasis upon the individual alcoholic, Dr. Seliger brings the best of scientific research to bear upon the problem of alcoholism—"our greatest unsolved public health problem." The book is characterized by simplicity and the absence of the jargon of psychology. —***Woodrow Geier.***

CALL US TO WITNESS, *by Hania and Gaither Warfield. Ziff-Davis Publishing Co., 434 pp., $3.*

This Polish chronicle is a valuable contribution to the story of modern man's resistance to tyranny. Lovers of freedom will read *Call Us to Witness* because of their admiration for the Polish struggle against fascist brutality. The book has a special interest for Methodists: the Warfields, Methodist workers in Poland, have provided another heroic chapter in the story of Christian missionary enterprise. *Call Us to Witness* will prove especially disturbing to churchmen who value comfort and security above truth and justice. This story of two religious workers' experiences in Poland during Nazi occupation will be fascinating reading for laymen.—***Woodrow Geier.***

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—By-ends to Hold-The-World in Bunyan's *Pilgrim's Progress.*